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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ Karnataka State Open University
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬ Manasagangotri, Mysore - 570 006

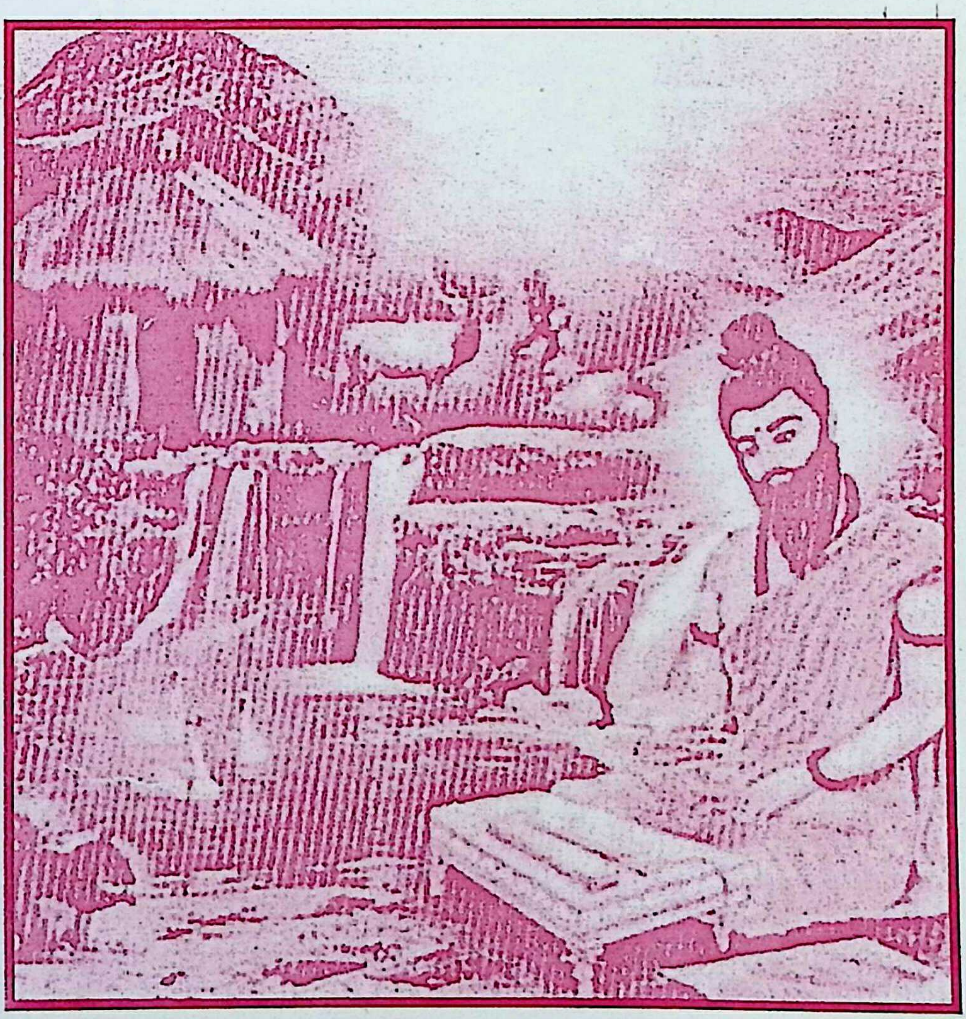
# M.A. [PREVIOUS] SANSKRIT

**- ENGLISH MEDIUM -**

**पद्यभागः**

# किरातार्जुनीयम् - ३

470



**COURSE - I** **BLOCK - 3**

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

*The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.*

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ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. ............................ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

*"The Open University system makes use of Multimedia in distance education system. .............................. it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.*

***Dr. Kulandai Swamy***

## ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
## ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

### ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

## Gnanapeeta Awardee
## Kuvempu's Birth Centenary Year - 2004

### Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

***Kuvempu***

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

# किरातार्जुनीयम्-३

## Block 3

| Unit No. 9 to 12 | Page No. |
|---|---|

Unit 9 & 10 भीमस्य वचनम्। 1

Unit 11 & 12 युधिष्ठिरप्रतिवचनम्। 27

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## 1.0 Block Objectives

In this block you will be able to understand the textual part of Kirātārjuniya Second Canto.



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# किरातार्जुनीयम्-३

## UNIT - 9 - 10

## भीमस्य वचनम्।

CONTENTS

**9.1 INTRODUCTION**

**9.2 TEXT**

**9.3 NOTE ON METRE**



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# UNIT - 9 & 10
# भीमस्य वचनम्

## 9.1 INTRODUCTION

You have made a detailed study of the first canto of the poem consisting of the verses in the 4 units of Ē Block. In this third block which contains 4 units, you will be introduced to the second canto of the poem. There are 59 verses in this canto. In the 9th and 10th units, the speech made by the angry Bhīma consisting of 24 verses and in the 11th and 12th units the remaining 35 verses, containing in them the pacification of the angry Bhīma, the description of the arrival of the sage Vedavyasa and his study. Thus in this block you will make a thorough study of the second canto of the poem.

### 9.1.1 Purpose :

These two units deal with the speech made by Bhīma in Twenty Four verses. He starts his speech by praising the speech of Draupadi and proceeds to give his own viewpoints supporting her. The textual portion will be made clear, as done in earlier units, by providing the text, prose order of the verses, english translation, explanation, grammatical notes etc.,

## 9.2. TEXT भीमस्य वचनम्

### 9.2.1 1 to 24 verses

विहितां प्रियया मनःप्रियामथ निश्चित्य गिरं गरीयसीम्।
उपपत्तिमदूर्जिताश्रयं नृपमूचे वचनं वृकोदरः ॥१॥



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यदवोचत वीक्ष्य मानिनी परितः स्नेहमयेन चक्षुषा।
अपि वागधिपस्य दुर्वचं वचनं तद्विदधीत विस्मयम् ॥२॥

विषमोऽपि विगाह्यते नयः कृततीर्थः पयसामिवाशयः।
स तु तत्र विशेषदुर्लभः सदुपन्यस्यति कृत्यवर्त्म यः ॥३॥

परिणामसुखे गरीयसि व्यथकेऽस्मिन्वचसि क्षतौजसाम्।
अतिवीर्यवतीव भेषजे बहुरल्पीयसि दृश्यते गुणः ॥४॥

इयमिष्टगुणाय रोचतां रुचिरार्था भवतेऽपि भारती।
ननु वक्तृविशेषनिःस्पृहा गुणगृह्या वचने विपश्चितः ॥५॥

चतसृष्वपि ते विवेकिनी नृपविद्यासु निरूढिमागता।
कथमेत्य मतिर्विपर्ययं करिणी पङ्कमिवावसीदति ॥६॥

विधुरं किमतः परं परैरवगीतां गमिते दशामिमाम्।
अवसीदति यत्सुरैरपि त्वयि संभावितवृत्ति पौरुषम् ॥७॥

द्विषतामुदयः सुमेधसा गुरुरस्वन्ततरः सुमर्षणः।
न महानपि भूतिमिच्छता फलसंपत्प्रवणः परिक्षयः ॥८॥

अचिरेण परस्य भूयसी विपरीतां विगणय्य चात्मनः।
क्षययुक्तिमुपेक्षते कृती कुरुते तत्प्रतिकारमन्यथा ॥९॥

अनुपालयतामुदेष्यतीं प्रभुशक्तिं द्विषतामनीहया।
अपयान्त्यचिरान्महीभुजां जननिर्वादभयादिव श्रियः ॥१०॥

क्षययुक्तमपि स्वभावजं दधतं धाम शिवं समृद्धये।
प्रणमन्त्यनपायमुत्थितं प्रतिपच्चन्द्रमिव प्रजा नृपम् ॥११॥

प्रभवः खलु कोशदण्डयोः कृतपञ्चाङ्गविनिर्णयो नयः।
स विधेयपदेषु दक्षतां नियतिं लोक इवानुरुध्यते ॥१२॥

अभिमानवतो मनस्विनः प्रियमुच्चैः पदमारुरुक्षतः।
विनिपातनिवर्तनक्षमं मतमालम्बनमात्मपौरुषम् ॥१३॥

विपदोऽभिभवन्त्यविक्रमं रहयत्यापदुपेतमायतिः।
नियता लघुता निरायतेरगरीयान्न पदं नृपश्रियः ॥१४॥

तदलं प्रतिपक्षमुन्नतेरवलम्ब्य व्यवसायवन्ध्यताम्।
निवसन्ति पराक्रमाशया न विषादेन समं समृद्धयः ॥१५॥



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अथ चेदवधिः प्रतीक्ष्यते कथमाविष्कृतजिह्मवृत्तिना।
धृतराष्ट्रसुतेन सुत्यजांश्चिरमास्वाद्य नरेन्द्रसंपदः ॥१६॥

द्विषता विहितं त्वयाथवा यदि लब्धा पुनरात्मनः पदम्।
जननाथ तवानुजन्मनां कृतमाविष्कृतपौरुषैर्भुजैः ॥१७॥

मदसिंक्तमुखैर्मृगाधिपः करिभिर्वर्तयते स्वयं हतैः।
लघयन्खलु तेजसा जगन्न महानिच्छति भूतिमन्यतः ॥१८॥

अभिमानधनस्य गत्वरैरसुभिः स्थास्नु यशश्चिचीषतः।
अचिरांशुविलासचञ्चला ननु लक्ष्मीः फलमानुषङ्गिकम् ॥१९॥

ज्वलितं न हिरण्यरेतसं चयमास्कन्दति भस्मनां जनः।
अभिभूतिभयादसूनतः सुखमुज्झन्ति न धाम मानिनः ॥२०॥

किमपेक्ष्य फलं पयोधरान्ध्वनतःऽप्रार्थयते मृगाधिपः।
प्रकृतिः खलु सा महीयसः सहते नान्यसमुन्नतिं यया ॥२१॥

कुरु तन्मतिमेव विक्रमे नृप निर्धूय तमः प्रमादजम्।
ध्रुवमेतदवेहि विद्विषां त्वदनुत्साहहता विपत्तयः ॥२२॥

द्विरदानिव दिग्विभावितांश्चतुरस्तोयनिधीनिवायतः।
प्रसहेत रणे तवानुजान्द्विषतां कः शतमन्युतेजसः ॥२३॥

ज्वलतस्तव जातवेदसः सततं वैरिकृतस्य चेतसि।
विदधातु शमं शिवेतरा रिपुनारीनयनाम्बुसन्ततिः ॥२४॥

## 9.2.1 Prose Order :

अथ वृकोदरः प्रियया विहितां मनःप्रियां गिरं गरीयसीं निश्चित्य नृपं उपपत्तिमत् ऊर्जिताश्रयं वचनं ऊचे ॥१॥

**Translation :** Then, Vṛkodara (Bhīma) bearing well in mind the weighty and charming speech of his beloved (Draupadīi) addressed the king (Yudhiṣṭhira) with the following words, full of reasoning and enfolding lofty sense.

**Explanation :** Draupadī expressed her agony after learning the report of the Vanecara. She putforth her views



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within the limits of morality and propriety and in perfect language. Bhīma fully justifies her speech and says her words should be accepted.

In this canto verses 2 - 24 contains Bhīma's speech; among them 2 - 5 i.e., four verses praises Draupadī's speech and the remaining verses support her view.

**Grammatical Notes** : विहितां = The root धा with the Upasarga वि means 'to do' which has a wide range of meanings and as 'speaking' is 'Kriya' it is used here in the particular sense of 'uttering' or 'speaking'. See Mallinātha's commentary - विपूर्वस्य द धातोः क्रियासामान्यवाचिनो योग्यविशेषपर्यवसानात्।।; गरीयसीं = weighty one; उपपत्तिमत् = उपपत्तिः अस्य अस्तीति - full of reasoning; ऊर्जिताश्रयं = lofty sense; ऊचे = लिट् प्र पु ए of the root ब्रूञ् व्यक्तायां वाचि.

**Figure of Speech** : There is alliteration in the first half of the verse.

## 9.2.2 Prose Order :

मानिनी स्नेहमयेन चक्षुषा परितः वीक्ष्य यत् अवोचत केनापि दुर्वचं तद् वचनं वागधिपस्य अपि विस्मयं विदधीत। ( अथवा ) तद् वचनं वागधिपस्यापि दुर्वचं (अतः सर्वस्य) विस्मयं विदधीत ॥२॥

**Translation** : The speech which the lady ( Draupadī), justly proud of her Kṣatriya race, has just spoken, having taken into consideration all points with an eye full of affection, and which is difficult for any one to make, will excite the admiration of even the lord of speech (Bṛhaspati); or which is difficult even for Bṛhaspati to make, is capable of winning the admiration of all.

**Explanation** : Bhīma praises Draupadī's speech here. He says that she has taken into consideration every aspect.



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Though her speech is in accordance with the śāstras it pleases the heart. He opines that it takes everyone by surprise since it is a marvellous speech made by a woman. The latter half of the verse can be interpreted in two ways. 1) which is difficult for anyone to make, will win the admiration of even the lord of speech or 2) which is difficult even for Bṛhaspati to make.

**Grammatical Notes :** मानिनी - having a high sense of the exalted position of her family ; स्नेहमयेन = The aff. 'मय' indicates प्राचुर्य (abounding in, full of; वीक्ष्य - Taking into consideration all particulars, कृदन्त - ल्यबन्ताव्ययम्; अबोचत = लुङ् प्र पु ए of the root ब्रूञ् व्यक्तायां वाचि; विदधीत = विधिलिङ् प्र पु ए of the root 'डुधाञ् धारणपोषणयोः' with the Upasarga वि.

**Figure of Speech :** The figure of speech in this verse is अतिशयोक्त्यलङ्कार which occurs when the object of description (उपमेय) is not mentioned at (lit. swallowed निगीर्य) and is described in terms of the other object (पर i.e. उपमान).

### 9.2.3 Prose Order :

विषमः अपि नयः पयसाम् आशय इव कृततीर्थः (सन्) विगाह्यते।
तु तत्र स विशेष दुर्लभः यः कृत्यवर्त्म सत् उपन्यस्यति ॥३॥

**Translation :** The science of politics, though intricate, can be dived into when a passage to it is made, just as a body of water can be entered into when a descent to it is made. But in such a case it is exceedingly difficult to find that person who can well set forth the path of action to be pursued.

**Explanation :** In this verse the science of politics is compared to a water reservior. It is difficult to enter a body of



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water (a lake, river etc.,) without a flight of steps. Likewise the science of politics is also intricate. But when a passage (by close study) is made it can be well grasped. Though it will be easy to enter the water reservoir after making a descent, it is extremely difficult to find a person who can find out a proper place for the same. In the same way it is very difficult to find a person in the science of politics who can well set forth the path of action to be pursued.

**Grammatical Notes :** विषमः = विगतः विरुद्धो वा समः इति - intricate, or difficult to enter into; पयसां आशय इव - like a water reservior; कृततीर्थः = कृतं तीर्थं यस्य; तरति, तीर्यते वा अनेन इति तीर्थं-it means 1) उपाय: or means of understanding it, such as study &c.? 2) a flight of steps leading to water; विगाह्यते = well understood, कर्मणि लट् प्र पु ए of the root 'गाहूविलोडने' with the upasarga वि; उपन्यस्यति = लट् प्र पु ए of the root असु क्षेपणे with the upasargas उप and नि.

**Figure of Speech :** उपमा and श्लेष are the figures of speech in this verse.

## 9.2.4 Prose Order :

परिणाममुखे गरीयसि क्षतौजसां व्यथके अल्पीयसि (अपि) अस्मिन् वचसि अतिवीर्यवति अल्पीयसि भेषजे इव बहुः गुणः दृश्यते ॥४॥

**Translation :** This speech in which great virtue is seen though short, is of high significance, beneficial in the end though painful to those who have lost their spirit, as is observed in a highly potent medicine, though very small in quantity, which is repurgent to the weak but productive of good in the end.

**Explanation :** Draupadī's words are compared to a highly potent medicine. Though her speech is short, it has



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significance and is beneficial in the end. It may seem painful to the weak Yudhiṣṭhira but as it is beneficial at the end it should be accepted and should not reject it as it is better at the moment.

**Grammatical Notes :** परिणामसुखे = परिणामे सुखं तस्मिन् - beneficial in the end; क्षतौजसां = क्षतमोजः येषां ते तथा तेषां - those who have lost their spirit; व्यथके = व्यथयतीति painful; अतिवीर्यवति = अतिशयेन वीर्यवत्, तस्मिन् - highly potent; दृश्यते = कर्मणि लट् प्र पु ए of the root 'दृशिर् प्रेक्षणे'.

**Figure of Speech :** The figure of speech in this verse is उपमा.

## 9.2.5 Prose Order :

रुचिरार्था इयं भारती इष्टगुणाय भवतेऽपि रोचताम्। गुणगृह्या विपश्चितः वचने वक्तृविशेषनिःस्पृहा ननु ॥५॥

**Translation :** Let this speech, charming in sense, command itself to you who are a lover of noble virtues. Surely learned men, who are partial to virtues (only) do not care about the individuality of the speaker.

**Explanation :** "बालादपि सुभाषितं ग्राह्यम्" goes the saying and hence the words of Draupadī are to be taken into consideration as they are meritorious. Yudhiṣṭhira is a lover of virtue and gives respect to virtuous people. Therefore, he has to accept the highly potent words of Draupadī. The wise men are bothered only about the merits of the speech not for the individual status such as man, woman, young or old. eg. : गुणाः पूजास्थानां गुणिषु न चलिङ्गं न च वयः(भवभूति).

**Grammatical Notes :** रुचिरार्था = रुचिं राति इति रुचिरः, रुचिरः अर्थो यस्याः तस्मै - which has charming sense; इष्टगुणाय = इष्टः गुणः यस्य - one for whom virtues are the likings.



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गुणगृह्याः = गुणैर्गृह्यते - drawn by merits; विपश्चितः = learned men; वक्तृविशेषनिःस्पृहाः = indifferent as to the individuality of the speakers. रोचतां = लोट् प्र पु ए of the root 'रुच दीप्तावभिप्रीतौ च".

**Figure of Speech :** The figure of speech in the first half of the verse is काव्यलिङ्गालङ्कार and अर्थान्तरन्यासालङ्कार in the second half.

### 9.2.6 Prose Order :

हे नृप! चतसृष्वपि विद्यासु निरुढिम् आगता (अत एव) विवेकिनो ते मतिः कथं करिणी पङ्कमिव विपर्ययम् एत्य अवसीदति ।।६।।

**Translation :** O king! How is it that your diserning intellect which is well versed in all the four lores (śāstrās), now, reorting to the reverse, sinks down like an elephant being stuck in the mud.

**Explanation :** After substantiating the speech of Draupadī, Bhīma now proceeds to give his viewpoints. Yudhiṣthira is well versed in all the four śāstrās and is capable of distinguishing between right and wrong; his intellect is like a she elephant. But now his wisdom has vanished and reasoning power is sinking. Like a she-elephant stuck in the mud his intellect has stopped functioning - argues Bhīma. The four sciences are आन्वीक्षिकी, त्रयी वार्ता and दण्डनीति' as mentioned by Kautilya, Kāmandaka etc., आन्वीक्षिकी is the science of reasoning that helps one's understanding, त्रयी includes the three vedas, which inculcate the knowledge of good and bad, वार्ता is the science of Economics which deals with the knowledge of what is profitable and what is not and दण्डनीति is the science of Government.



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**Grammatical Notes** : निरुढिं = proficiency; विवेकिनी - विवेकः अस्याः अस्तीति - power of descrimination; अवसीदति = लट् प्र पु ए of the root 'षदलृ विशरणगत्यवसादनेषु' with the upasarga अव.

**Figure of speech** : As the mind of the king is compared to a she elephant, the figure here in this verse is उपमा.

## 9.2.7 Prose Order :

त्वयि परैः इमाम् अवगीतां दशां गमिते (सति) सुरैरपि सम्भावितवृत्ति पौरुषं अवसीदति यत् इति अतः परं विधुरं किम् ॥७॥

**Translation** : What can be more painful than this that the prowers which was highly spoken of should thus deteriorate when you are reduced to this deplorable condition by your enemies?

**Explanation** : Even when the enemies have reduced Yudhiṣṭhira to this deplorable condition with the sole intention of belittling him, his prowess has deteriorated. Can there be any other sorry state than this ? The prowess of Yudhiṣṭhira is remarkable. Even the gods had appreciated it. Hence he shall take refuge in his prowess and act immediately. This is the purport of Bhīma.

**Grammatical Notes** : अवगीतां = गर्हिताम् - deplorable. "अवगीतं तु निवदि मुहुर्दष्टे च गर्हिते" इति विश्वः; सम्भावितवृत्ति = वहुकृतप्रसारम् - सम्भाविता वृत्तिर्यस्य highly thought of; विधुरं = विगता धूर्यस्य - miserable;

## 9.2.8 Prose Order :

भूतिमिच्छता सुमेधसा गुरुः (अपि) अस्वन्ततरः द्विषताम् उदयः सुमर्पणः। महानपि परिक्षयः फलसम्पत्प्रवणः न (सुमर्षणः)



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**Translation** : A wise man desirous of prosperity, may well tolerate the rise of his enemies although great if it is to have a very bad end, but never their loss of powers (decline) though great if likely to lead to prosperity again.

**Explanation** : If the rise of enemies has a very bad end, such prosperity of the enemies can be tolerated. The growth need not be given any importance. But nothing should be spared to check the enemy even if the enemy is on the decline which would in the end, lead him to prosperity. A wise man, desirous of prosperity shall never allow his enemy to grow. He shall not neglect even his decline leading to prosperity in the end.

**Grammatical Notes** : सुमेधसा = शोभना मेधा यस्य सः, तेन - one having discerning intellect (wise); अस्वन्ततरः = सुशोभनः अन्तः यस्य स्वन्तः, न स्वन्तः अस्वन्तः, अतिशयेनास्वन्तः अस्वन्ततरः - have a very bad end ; सुमर्षणः = सुखेन मृष्यते इति - easily tolerated ; फ्लसंपत्प्रवणः = फ्लमेव फ्लस्य वा सम्पत् फ्लसम्पत् तत्र प्रवणः - leading to prosperity.

## 9.2.9 Prose Order :

कृती परस्य क्षययुक्तिं अचिरेण भूयसीं आत्मनः (क्षययुक्तिं) विपरीतां (च) विगणय्य उपेक्षते, अन्यथा तत्प्रतीकारं (अचिरेण) कुरुते।।

**Translation** : An experienced man, carefully calculating that the destruction of his enemy is at hand and is of serious consequence and that with regard to himself it is the reverse, overlooks that ; but if otherwise he takes up counter - action.

**Explanation** : A shrewd man should compare the position of his enemy with that of himself and if he is better placed over his enemies, shall ignore the growth of



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his enemy, otherwise, immediately shall take measures to remedy it.

**Grammatical Notes :** कृती = कृतमस्यास्तीति - a man of experience ; क्षययुक्तिं = क्षयेण युक्तिः, ताम् - his going to destruction ; उपेक्षते = लट् प्र.पु.ए. of the root "ईक्ष दर्शनांकनयोः" with the upasarga - उप.

## 9.2.10 Prose Order:

उदेष्यतीं द्विषतां प्रभुशक्तिम् अनीहया अनुपालयतां महीभुजां श्रियः जननिर्वादभयात् इव अचिरात् अपयान्ति ॥१०॥

**Translation :** The fortune of kings, who through indolence pay no attention to the power of their enemies which is on the increase, leaves (them) soon, as if it is afraid of being blamed by the people.

**Explanation :** When enemies are increasing in power if one pays no attention due to indolence, the fortune of such a king gets destroyed soon. Therefore, a king should protect his wealth by his prowess being always alert.

**Grammatical Notes :** उदेष्यतीं = increasing ; प्रभुशक्तिं = प्रभोः शक्तिः, शक्यते जेतुमनया इति शक्तिः - One of the three powers possessed by a king - the power orginating from handling the treasury and the army ; अनीहया =न ईहा, तया - indolence ; जननिर्वाद भयात् - by fear of public censure on account of affection shown to a low person ; अपयान्ति = लट् प्र.पु.ब. of the root ' या प्रापणे ' with the upasarga अप.

**Figure of Speech :** The figure of speech in this verse is हेतूत्प्रेक्षा.



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## 9.2.11 Prose Order :

क्षययुक्तमपि स्वभावजं शिवं धाम दधतं समृद्धये उत्थितम् अनपायं नृपं प्रजाः प्रतिपच्चन्द्रमिव प्रणमन्ति ॥११॥

**Translation** : The subjects bow down to that king, who though grown weak in power, possesses his innate and beneficial majesty, who makes efforts to gain greatness and who thereby goes on ever rising, just as they do in the case of the moon on its first digit.

**Explanation** : Without sincere effort how can a weakened king regain his strength ? With his innate strength and majesty if he endeavours taking the support of his supporters prosperity shall by itself come to him. Fortitude alone is the cause of accomplishments. Kamandaka says, " जयं हि सततोत्साही दुर्बलोऽपि समश्नुते " and Bhasa asserts that " काष्ठादग्निर्जायते मथ्यमानात् भूमिस्तोयं खन्यमानाद्ददाति। सोत्साहानां नास्त्यसाध्यं नराणां मार्गारब्धाः सर्वयत्नाः फलन्ति॥

**Grammatical Notes** : शिवं = beneficial to all ; धाम = क्षात्रं तेजः - valour ; अनपायं = न विद्यते अपायः यस्मिन् कर्मणि तद्यथा भवति तथा - without decay ; प्रणमन्ति = लट् प्र. पु.ब. of the root 'णमु प्रह्वत्वे शब्दे च' with the upasarga प्र.

**Figure of Speech** : The figure of speech in this verse is संकर as it consists of two figures उपमा and श्लेष. as main and subordinate respectively.

## 9.2.12 Prose Order :

कृतपञ्चाङ्गविनिर्णयः नयः कोशदण्डयोः प्रभवः खलु स विधेयपदेषु लोकः नियतिमिव दक्षतामनुरुध्यते ॥१२॥

**Translation** : Statemanship (diplomacy), in which the five points (of deliberation) have been completely



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determined, is certainly the source that produces a treasury and an army. That (statesmanship) depends on the ability to act quickly in matters to be undertaken, just as ordinary people depend on fate (for sucess).

**Explanation :** नय here means political science. It includes entire constituents of the statescraft. According to Kāmandaka the five constituents are " सहायाः साधनोपाया विभागो देशकालयोः। विनिपातप्रतीकारः सिद्धिः पञ्चाङ्गइष्यते।। कर्मणामारम्भोपायः पुरुषद्रव्यसम्पत्, देशकालविभागः, विनिपातप्रतीकारः, कार्यसिद्धिश्चेति पञ्चाङ्गानि।। The five constituent parts or members of political science or polity are (1) securing the means to commence operations or of beginning an undertaking by securing allies & c ; (2) securing of an efficient army and a good treasury ; (3) the proper discrimination of favourable time and place ; (4) means to meet emergencies or to avert dangers that may be fall and (5) the accomplishment of the final object. After deciding these five constituents if one proceeds to act, success shall adorn such a person. By such a policy the power of the king will increase by the increase in treasury and army. One thing should be noted here. By mere decision of the five constituents the power will not increase. To obtain prosperity one should put sincere efforts according to the decision and do it in proper time and proper place. Just as the ordinary mass depend on fate for success, the policy depends for success the efficiency. Proper action is as important as policy.

**Grammatcial Notes :** विधेयपदेषु = विधेयानि पदानि, तेषु - in matters to be executed नियतिमिव - like destiny ; अनुरुध्येत= लट् प्र.पु.ए. of the root ' अनो रुध् कामे ' with the upasarga अनु.



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**9.2.13 Prose Order :**

अभिमानवतः प्रियम् उच्चैः पदम् आरुरुक्षतः मनस्विनः आत्मपौरुषं विनिपातनिवर्तनक्षमं आलम्बनं मतम् ॥२३॥

**Translation** : For a man with self - respect who wishes to attain a cherished lofty postition, his own prowess is believed to be a great support capable of averting a downfall.

**Explanation** : A man with self - esteem and prowess naturally wishes to attain to greater hights. On his way he may confront may impediments. To overcome all these his prowess alone will come to help. Whatever may be the hardship, it is with confident effort and prowess, he shall overcome them and achieve the desired goal.

**Grammatical Notes** : आरुरुक्षतः = आरोढुं इच्छतीति, आरुरुक्षन् तस्य = desirous of attaining ; वर्तमान कृदन्त षष्ठी विभक्तिरूप of the root 'रुह्' with the upasarga आ; मनस्विनः = highminded ; विनिपातनिवर्तनक्षमं = capable of averting a downfall.

**9.2.14 Prose Order :**

अविक्रमं विपदः अभिभवन्ति आपदुपेतम् आयतिः रहयति निरायतः लघुता नियता अगरीयान् नृपश्रियः पदं न ॥२४॥

**Translation** : Calamities overwhelm a man without prowess ; future forsakes one smitten by calamities ; degradation is certain for one who has no bright future ; one degraded cannot be the abode of royal fortune.

**Explanation** : One who does not march ahead with his prowess will be attacked by over whelming calamities. And a person smitten by calamities will have a dark future. One who has nothing promising in his future is found to become



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insignificant. And one who is degraded will never be an abode of Royal fortune. This smeans that prowess is the source of all glory. One who employs his prowess in the proper way without indolence shall attain full prosperity.

**Grammatical Notes :** अविक्रमं = अविद्यमानः विक्रमः यस्य, तम् = devoid of valour or prowess ; अभिभवन्ति = overwhelm; आपदुपेतम् = smitten by calamities ; आयतिः = bright future. रहयति लट् प्र.पु.ए. of the root " रुह त्यागे ".

**Figure of Speech :** The figure of speech in this verse is कारणमाला since each preceeding thing like valour etc becomes the cause to each succeeding thing like calamity etc. "पूर्वपूर्वस्योत्तरोत्तरहेतुत्वे कारणमाला" इति॥

## 9.2.15 Prose Order :

तत् (तस्मात्) उन्नतेः प्रतिपक्षं व्यवसायवन्ध्यताम् अवलम्ब्य अलम्। पराक्रमाश्रयाः समृद्धयः विषादेन समं न निवसन्ति ॥२५॥

**Translation :** Enough, therefore, of not being able to make up your mind, which is an obstacle to improving your position. Fortune which depends on adventures does not stay along with despondency.

**Explanation :** Prowess is responsible for everything and Bhīma here stresses that to stick on to it is one's duty. He says it is enough that you (Yudhiṣṭhira) have been inactive so far. Atleast now, casting off indolence take shelter inaction. The central idea is that only an energetic and active king prospers and not otherwise. Hence the particular context is supporting a general statement. And it also reminds the famous anthology. - 'उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः।'

**Grammatical Notes :** प्रतिपक्षं = प्रत्यर्थी पक्षः, तम् - an



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impediment ; व्यवसायवन्ध्यताम् = व्यवसायऽवन्ध्यः, तस्य भावः, ताम् - the state of being without exertion ;

**Figrue of Speech** : The figure of speech in this verse is अर्थान्तरन्यासालङ्कारः।

## 9.2.16 Prose Order :

अथ अवधिः प्रतीक्ष्यते चेत् आविष्कृतजिह्मवृत्तिना धृतराष्ट्रसुतेन चिरम् आस्वाद्य नरेन्द्रसम्पदः (अथवा) हे नरेन्द्र सम्पदः कथं सुत्यजाः ॥२६॥

**Translation** : If you wait for the (fixed) period (to expire), how (can you expect that) the son of Dhṛtharāṣṭra, who has already revealed his crooked conduct, abandon the royal fortune, having enjoyed it for a long time.

**Explanation** : It is not proper to wait for the completion of the 13 years of fixed period to intiate action against the wicked Dhuryodhana for two obvious reasons. Firstly Duryodhana has already disclosed his crooked behaviour and it is not proper to handle him with truthfulness. Secondly, after having enjoyed the kingdom for so long it is impossible for the son of Dhṛtharāṣṭra to leave the kingdom easily and hence war is inevitable even after the completion of the period agreed upon. Bhīma disdains to mention the name of Dhuryodhana. By using this expression he wishes prominently to draw Dharma's attention to Dhṛtharāṣṭra's evil deeds also. Duryodhana is the son of his father and will not easily part with royalty. Hence Bhīma argues here it is quite unnecessary to wait till the completion of the period. It may be recalled that this same argument was put forwarded by Draupadī also.

**Grammatical Notes** : आविष्कृतजिह्मवृत्तिः = जिह्मा च सा वृत्तिश्च जिह्मवृत्तिः, अवष्कृता जिह्मवृत्तिः येन सः तेन - one who has manifested his crooked tendency (nature) ; प्रतीक्ष्यते = कर्मणि



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लट् प्र.पु.ए. of the root " ईक्ष दर्शनांकनयोः " with the upasarga प्रति.

### 9.2.17 Prose Order :

अथवा द्विषता विहितं पुनः आत्मनः पदं यदि लब्धा जननाथ ! तव अनुजन्मनाम् आविष्कृतपौरुषैर्भुजैः कृतम् ॥२८॥

**Translation :** O King ! Rather if you are going to take over your kingdom after it has been returned (to you) by the enemy (then) futile are your brother's arms which have displayed their valour.

**Explanation :** The enemy will not easily return the land to us. Even if they returned how can we receive it ? Will it suit our prowess ? What is due to us shall be obtained through war. Otherwise what is the greatness of the prowess of ours - 'opines Bhīma.

**Grammatical Notes :** विहितं पुनः - given back ; अनुजन्मानां, अनुसृन्य जत्मा येषां ते, तेषां - of brothers.

### 9.2.18 Prose Order :

मृगाधिपः स्वयंहतैः मदसिक्तमुखैः करिभिः वर्तयते। (तथाहि) तेजसा जगत् लघयन् महान् अन्यतः भूमिं न इच्छति खलु ।।२८।।

**Translation :** The king of animals (lion) subsists on the elephants killed by himself with their temple regions wet with rut. A great man who reduces the whole world to insignificance with his prowess, does not indeed, wish to attain prosperity at another's hands.

**Explanation :** According to Manu a king should endeavour to conquer either by means of sama, dana, bheda or by all these three but not at all by danda or battle. But this is irrelevaut to men of great prowess. A



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man of prowess wishes to acquire prosperiy by himself and never accepts it from others. The lion kills the elephant in rut for food and never eats the flesh of animals not killed by it. Hence Bhīma encourages Dharma to resort to prowess and regain the kingdom by force. The instruction of Manu refers to an impotent man and not to a kṣatriya king. A great man reduces the whole world to insignificance by his valour.

Even among lower creations like animals, there is found a deep sense of dignity and individuality. Should not a human being specially a royal person have it? That is the purport of Bhīma's statement.

**Grammatical Notes :** मदसिक्तमुखैः = मदेन सिक्तं मुखं येषां, तैः - faces besprinkled with ichor ; करिभिः = करः अस्ति येषां ते, करिणः, तैः = by elephants. वर्तयते - णिजन्त लट् प्र.पु.ए. of the root 'वृतु वर्तने; इच्छति = लट् प्र.पु.ए. of the root ' इषु इच्छायां'.

**Figure of Speech :** अर्थान्तरन्यास is the figure here as the general statement is corrobarated by a paticular statement.

## 9.2.19 Prose Order :

अभिमानधनस्य (अत एव) गत्वरैः असुभिः स्थास्नु यशः चिचीषतः अचिराशुविलासचञ्चला लक्ष्मीः आनुषङ्गिकं फलं ननु ॥१६॥

**Translation** : For a man, who considers self - respect as his wealth and desirous of acquiring permanent fame by means of perishable life, wealth which is fickle like a flash of lightning is (merely) a result of accidential fruit.

**Explanation** : Bhīma clarifies that it is not right to consider the fruit of war as insignificant and the fruit acquired by other means ( sama etc ) as great. For, the aim



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of a self - respected person is to acquire fame and for this he even relinqueshes his life. Because life is not permanent where as fame is eternal. One who is prepared to part with his body, how can there be attachment for death ? In the process of acquiring fame wealth also is attained along with it. Weath is not important but adventurous nature matters.

**Grammatical Notes :** अभिमान धनस्य = अभिमान एव धनं यस्य,, तस्य - a man regarding self - respect as his wealth; गत्वरैः = गन्तुं शीलं येषां ते, तैः - unsteady ; स्थास्नु = lasting; ग्लाजिस्थाश्च ग्स्नुः = By this rule, the root स्था has the suffix 'स्नु'; चिचीषतः = चेतुं इच्छतः - desirous of acquiring ; आनुषङ्गिकं = secondary.

**Figure of Speech :** The figure of speech is परिवृत्ति i.e., exchange of small with great. Here the permanent fame is accepted and the trancient life is renounced. It is defined as "परिवृत्तिः विनिमयो येऽर्थानां स्यात्समासमैः" in the Kāvyaprakāśa of Mammaṭa.

## 9.2.20 Prose Order :

जनः भस्मनां चयं आस्कन्दति ज्वलितं हिरण्यरेतसं न। (अतः) मानिनः अभिभूतिभयात् असून् (एव) सुखं उज्झन्ति धाम न ॥२०॥

**Translation :** People tread upon a heap of ashes but not on blazing fire. Hence men of self-respect, out of fear of insult, give up quite happily their life but not their natural lustre.

**Explanation :** Men of self-respect prefer death to incur insult - advocates Bhīma. "जीवन् भद्राणि पश्यति " may well be advocated. But how can one live without self-respect. Man bereft of self-respect is looked down upon, is insulted



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and exploited. Men of respect will never choose to lead such a life but would prefer to die. People are afraid to encounter a valorous person who is with blazing fire; But if he is like a heap of ashes everybody will exploit him. मृदुः परिभूयते (Bhāsa : प्रतिमानाटके).

**Grammatical Notes :** आस्कन्दति = लट् प्र पु ए of the root 'स्कन्दिर गतिशोषणयोः' with the upasarga आङ्; हिरण्यरेतसं - fire; उज्झन्ति = लट् प्र पु ब of the root 'उज्झ उत्सर्गे'.

**Figure of Speech :** The figure of speech in this verse is अर्थान्तरन्यास.

## 9.2.21 Prose Order :

मृगाधिपः किं फलम् अपेक्ष्य ध्वनतः पयोधरान् प्रार्थयते ? महीयसः सा प्रकृतिः खलु यथा अन्यसमुन्नतिं न सहेत ॥२१॥

**Translation :** With what expectation of fruit does the lion challenge or attack the thundering clouds ? It is indeed the nature of a mighty man not to tolerate the rise of his enemies.

**Explanation :** When the clouds thunder the lion counters it with a roar. By doing this there is hardly any benefit for the lion. Encountering powerful opponents is the very nature of men of prowess. They can never accept their inferiority. This kind of an attitude cannot be considered as jealousy. It is the spirit of completion to excel others in strength and valour.

**Grammatical Notes :** प्रार्थयते = लट् प्र पु ए of the root 'अर्थ याञ्चायां' with the upasarga प्र; सहेते = लट् प्र पु ए of the root 'षह मर्षणे'.

**Figure of Speech :** अर्थान्तरन्यास is the figure in this verse.



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### 9.2.22 Prose Order :

हे नृप! तत् प्रमादजं तमः निर्धूय विक्रमे मतिं कुरु। विद्विषां विपत्तयः त्वदनुत्साहहताः एतद् ध्रुवं अवेहि ॥२२॥

**Translation :** Therefore, O king, having discarded the darkness born of negligence, set your mind on manly effort only. Know this for certain that the destruction of your enemies is delayed by your inaction.

**Explanation :** Because of Dharma's negligence and inaction, Duryodhana is functioning effectively unchecked; he has no obstacles; he is prospering. In order to stop this Yudhiṣṭhira should take refuge in his prowess and active efforts.

**Grammatical Notes :** प्रमादजं = प्रमादेन जायत इति प्रमादजः, तं - born of negligence; निर्धूय = having discarded; कुरु = लोट् म पु ए of the root 'डुकृञ् करणे'; अवेहि = लोट् म पु ए of the root 'इण् गतौ' with the upasarga अव.

### 9.2.23 Prose Order :

दिग्विभावितान् आयतः चतुरः द्विरदान् इव (तथा चतुरः) तोयनिधीन् इव रणे शतमन्युतेजसः चतुरः तव अनुजान् द्विषतां कः प्रसहेत ॥२३॥

**Translation :** Who among your enemies would be able to face your brothers, renowned in all the quarters, and having the might of Indra, advancing in battle like the four elephants or the four oceans ?

**Explanation :** According to Bhīma, there need not be any fear as to the victory in war. Because the four brothers of Yudhiṣṭhira who are advancing in battle are like the four renowned elephants (of the quarters) or like the four oceans. Nobody can withstand them in battle. Hence victory is an assured fact.



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**Grammatical Notes** : दिग्विभावितान् = दिक्षु विभाविताः तान् renowned in all the quarters; आयतः = rushing forward; प्रसहेत = विधिर्लिङ् प्र पु ए of the root 'षह मर्षणे' with the upasarga प्र.

## 9.2.24 Prose Order :

तव चेतसि सततं ज्वलतः वैरिकृतस्य जातवेदसः शिवेतरा रिपुनारीनयनाम्बुसन्ततिः शमं विदधातु ॥२४॥

**Translation** : Let the inauspicious and continuous flow of tears from the eyes of your enemies' wives extinguish the ever burning fire in your mind caused by your enemies.

**Explanation** : It is not that Yudhiṣṭhira has no anger within himself against his enemies. In fact the fire of anger burns in his mind. To extinguish this the enemies should be killed. Thus Bhīma concludes his speech saying that Yudhiṣṭhira should give vent to his anger and make his mind to destroy the enemies.

**Grammatical Notes** : वैरिकृतस्य = caused by the enemies; जातवेदसः = This is variously derived - जातं वेदो धनं यस्मात् जाते जाते विद्यते exists इति वा जातं वेद वेदयते वा। Fire; विदधातु = लोट् प्र पु ए of the root डुधाञ् धारणपोषणयोः with the upasarga वि.

**Figure of Speech** : In this verse the figure is अतिशयोक्ति of the first kind. Because कोप is spoken of as Agni; but the comparison is not expressed; the upameya is identified with it so completely that it is lost in the other being swallowed up by it as it were. There is also उपमा implied.



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## 9.3 NOTE ON METRE :

**9.3.1** All The verse of the Present textual portion is in the 'Viyogini' (वियोगिनी) metre which is also called वैशालीया (Vaiśālīya) or सुन्दरी (Sundarī) This is a अर्धसमवृत्त In the first and Third quarter there will be ten syllables i.e. सगण, सगण, जगण, and one गुरु syllable and the second consisting of सगण, भगण, रगण, one लघु and one गुरु syllable

(विषमे ससज गुरुः समे। सभरा लोऽथ गुरुर्वियोगिनी)

**Eg :**

ज्वलतस्तव जातवेदसः
सततं वैरिकृतस्य चेतसि ।
विदधातु शमं शिवेतरा
शिपुनारीनयनाम्बुसन्ततिः ।।

सगण = ň-
जगण = U-U
भगण = -ň
रगण = -U-

ň-ň-U-U- = 1&3
ň- -ň- U- -U- = 2&4

**भाषान्तरं कृत्वा निवृगुत ।**

1. विषमेऽपि विगाह्यते नयः .......... (2.3)
2. इयमिष्टगुणाय रोचतां .......... (2.5)
3. द्रिषतामुदयः सुमेधसा .......... (2.8)
4. क्षययुक्तमपि स्वभावजं .......... (2.11)
5. प्रभवः खलु कोशदण्डयोः .......... (2.12)



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6. तदलं प्रतिपक्षमुन्नतेरवलम्ब्य .......... (2.15)
7. अथ चेदवधिः प्रतीक्ष्यते .......... (2.16)
8. अभिमानधनस्य गत्वरैरसुभिः .......... (2.19)
9. कुरु तन्मतिमेव विक्रमे नृप .......... (2.22)
10. ज्वलतस्तव जातवेदसः .......... (2.24)

### 9.3.4 ससन्दर्भं व्याख्यात

1. वचनं तद्विदधीत विस्मयम् । (2.2)
2. बहुरल्पीयसि दुश्यसे गुणः। (2.4)
3. करिणी पङ्कमिवावसीदति । (2.6)
4. जननिर्वादभयादिव श्रियाः। (2.10)
5. मतमालम्बनमात्मपौरुषम् । (2.13)
6. अगरीयान्न पदं नृपश्रिय । (2.14)
7. न महानिच्छति भूतिमन्यतः । (2.18)
8. ज्वलितं न हिरण्यरेतसं श्रयमास्कन्दति भस्मनां जनः। (2.20)
9. सहते नान्यसमुन्नतिं यया । (2.21)

### 10-1-5 भीमसेनवचनमनुसृत्य विमर्शात्मकलेखनमेकं लिखत।



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**NOTES :**



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# किरातार्जुनीयम्-३
## UNIT - 9 - 10
## युधिष्ठिरप्रतिवचनम्।

CONTENTS


11.1 PURPOSE
11.2 TEXT
11.3 NOTE ON METRE
11.4 EXERCISES




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# UNITS 11 & 12
# युधिष्ठिरप्रतिवचनम्।

## 11.1 PURPOSE :

The units 11 and 12 consist of 35 verses which deal with the pacification of the angry Bhīma, the son of Marut, the description of the arrival of the sage Vedavyās and the reception given to him by Yudhiṣṭhira. As usual through the text, prose order of the verses, English translation, explanation, grammatical notes etc., the textual portion will be explained.

## 11.2 TEXT : युधिष्ठिरप्रतिवचनम्।

इति दर्शितीवक्रियं सुतं मरुतः कोपररीतमानसम्।
उपसान्त्वयितुं महीपतिर्द्विरदं दुष्टमिवोपचक्रमे ॥२५॥

उपवर्जितविप्लवे शुचौ हृदयग्राहिणि मङ्गलास्पदे।
विमला तव विस्तरे गिरां मतिरादर्श इवाभिदृश्यते ॥२६॥

स्फुटता न पदैरपाकृता न च न स्वीकृतमर्थगौरवम्।
रचिता पृथगर्थता गिरां न च सामर्थ्यमपोहितं क्वचित् ॥२७॥

उपपत्तिरुदाहृता बलादनुमानेन न चागमः क्षतः।
इदमीदृगनीदृगाशयः प्रसभं वक्तुमुपक्रमेत कः ॥२८॥

अवितृप्ततया तथापि मे हृदयं निर्णयमेव धावति।
अवसाययितुं क्षमाः सुखं न विधेयेषु विशेषसंपदः ॥२९॥

सहसा विदधीत न क्रियामविवेकः परमापदां पदम्।
वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव संपदः ॥३०॥

अभिवर्षति योऽनुपालयन्विधिबीजानि विवेकवारिणा।
स सदा फलशालिनीं क्रियां शरदं लोक इवाधितिष्ठति ॥३१॥



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शुचि भूषयति श्रुतं वपुः प्रशमस्तस्य भवत्यलंक्रिया।
प्रशमाभरणं पराक्रमः स नयापादितसिद्धिभूषणः ॥३२॥

मतिभेदतमस्तिरोहिते गहने कृत्यविधौ विवेकिनाम्।
सुकृतः परिशुद्ध अगमः कुरुते दीप इवार्थदर्शनम् ॥३३॥

स्पृहणीयगुणैर्महात्मभिश्चरिते वर्त्मनि यच्छतां मनः।
विधिहेतुरहेतुरागसां विनिपातोऽपि समः समुन्नतेः ॥३४॥

शिवमौपयिकं गरीयसीं फलनिष्पत्तिमदूषितायतीम्।
विगणय्य नयन्ति पौरुषं विजितक्रोधरया जिगीषवः ॥३५॥

अपनेयमुदेतुमिच्छता तिमिरं रोषमयं धिया पुरः।
अविभिद्य निशाकृतं तमः प्रभया नांशुमताप्युदीयते ॥३६॥

बलवानपि कोपजन्मनस्तमसो नाभिभवं रुणद्धि यः।
क्षयपक्ष इवैन्दवीः कलाः सकला हन्ति स शक्तिसंपदः ॥३७॥

समवृत्तिरुपैति मार्दवं समये यश्च तनोति तिग्मताम्।
अधितिष्ठति लोकमोजसा स विवस्वानिव मेदिनीपतिः ॥३८॥

क्व चिराय परिग्रहः श्रियं क्व च दुष्टेन्द्रियवाजिवश्यता।
शरदभ्रचलाश्चलेन्द्रियैरसुरक्षा हि बहुच्छलाः श्रियः ॥३९॥

किमसामयिकं वितन्वता मनसः क्षोभमुपात्तरंहसः।
क्रियते पतिरुच्चकैरपां भवता धीरतयाधरीकृतः ॥४०॥

श्रुतमप्यधिगम्य ये रिपून्विनयन्ते न शरीरजन्मनः।
जनयन्त्यचिराय संपदामयशस्ते खलु चापलाश्रयम् ॥४१॥

अतिपातितकालसाधना स्वशरीरेन्द्रियवर्गतापनी।
जनवन्न भवंन्तमक्षमा नयसिद्धेरपनेतुमर्हति ॥४२॥

उपकारकमायतेर्भृशं प्रसवः कर्मफलस्य भूरिणः।
अनपायि निबर्हणं द्विषां न तितिक्षासममस्ति साधनम् ॥४३॥

प्रणतिंप्रवणान्विहाय नः सहजस्नेहनिबद्धचेतसः।
प्रणमन्ति सदा सुयोधनं प्रथमे मानभृतां न वृष्णयः ॥४४॥

सुहृदः सहजास्तथेतरे मतमेषां न विलङ्घयन्ति ये।
विनयादिव यापयन्ति ते धृतराष्ट्रात्मजमात्मसिद्धये ॥४५॥



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अभियोग इमान्महीभुजो भवता तस्य कृतः कृतावधेः।
प्रवीघाटयिता समुत्पतन्हरिदश्वः कमलाकरानिव ॥४६॥

उपजापसहान्विलङ्घयन्स विधाता नृपतीन्मदोद्धतः।
सहते न जनोऽप्यधःक्रियां किमु लोकाधिकधाम राजकम् ॥४७॥

असमापितकृत्यसंपदां हतवेगं विनयेन तावता।
प्रभवन्त्यभिमानशालिनां मदमुत्तम्भयितुं विभूतयः ॥४८॥

मदमानसमुद्धतं नृपं न वियुङ्क्ते नियमेन मूढता।
अतिमूढ उदस्यते नयान्नयहीनादपरज्यते जनः ॥४९॥

अपरागसमीरणेरितः क्रमशीर्णाकुलमूलसंततिः।
सुकरस्तरुवत्सहिष्णुना रिपुरुन्मूलयितुं महानपि ॥५०॥

अणुरप्युपहन्ति विग्रहः प्रभुमन्तः प्रकृतिप्रकोपजः।
अखिलं हि हिनस्ति भूधरं तरुशाखान्तनिघर्षजोऽनलः ॥५१॥

मतिमान् विनयप्रमाथिनः समुपेक्षेत समुन्नतिं द्विषः।
सुजयः खलु तादृगन्तरे विपदन्ता ह्यविनीतसंपदः ॥५२॥

लघुवृत्तितया भिदां गतं बहिरन्तश्च नृपस्य मण्डलम्।
अभिभूय हरत्यनन्तरः शिथिलं कूलमिवापगारयः ॥५३॥

अनुशासतमित्यनाकुलं नयवर्त्माकुलमर्जुनाग्रजम्।
स्वयमर्थ इवाभिवाञ्छितस्तमभीयाय पराशरात्मजः ॥५४॥

मधुरैरवशानि लम्भयन्नपि तिर्यञ्चि शमं निरीक्षतैः।
परितः पटु बिभ्रदेनसां दहनं धाम विलोकनक्षमम् ॥५५॥

सहसोपगतः सविस्मयं तपसां सूतिरसूतिरापदाम्।
ददृशे जगतीभुजा मुनिः स वपुष्मानिव पुण्यसंचयः ॥५६॥

अथोच्चकैरासनतः पराध्यार्दुद्यन्स धूतारुणवल्कलाग्रः।
रराज कीर्णाकपिशांशुजालः श्रृंगात्सुमेरोरिव तिग्मरशिः ॥५७॥

अवहितहृदयो विधाय सोऽर्हामृषिवदृषिप्रवरे गुरूपदिष्टाम्।
तदनुमतमलञ्चकार पश्चात्प्रशम इव श्रुतमासनं नरेन्द्रः ॥५८॥

व्यक्तोदितस्मितमयूषविभासितोष्ठस्तिष्ठन्मुनेरभिमुखं स विकीर्णधाम्नः।
तन्वन्तमिद्धमभितो गुरुमंशुजालं लक्ष्मीमुवाह सकलस्य शशाङ्कमुर्तेः ॥५९॥



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### 11.2.1 Prose Order :

इति दर्शितविक्रियं कोपपरीतमानसं मरुतः सुतं महीपतिः दुष्टं द्विरदमिव उपसान्त्वयितुं उपक्रमे ॥२५॥

**Translation :** The king started to calm down the son of Marut (Bhīma) who had thus shown his excitement and whose mind was filled with anger like an infuriated elephant.

**Explanation :** The angry Bhīma has been compared to a wicked elephant. This implies that Bhīma's intellect is not as efficient as his physical strength is. The action of the King is also strengthened, because a King, with a view to a particular service to be rendered, should slowly bring under his control, in some way or the other, a man who is not under his control like a wild elephant, but is not supposed to abandon him.

**Grammatical Notes :** दर्शितविक्रियम् = change of the natural state of the mind, excitement ; कोपपरीतमानसम् = completely possessed by anger ; उपसान्त्वयितुम् = प्रेरणार्थक्तुमन्नन्ताव्ययम् - appease ; उपचक्रमे = लिट् प्र पु ए of the root 'क्रमु पादविक्षेपे' with the upasarga उप.

**Figure of Speech :** उपमा is the figure in this verse.

### 11.2.2 Prose Order :

अपवर्जितविप्लवे शुचौ (अत एव) हृदयग्राहिणी मङ्गलास्पदे तव गिरां विस्तरे मतिं आदर्श इव विमला अभिदृश्यते ॥२६॥

**Translation :** Your pure intellect is fully seen in your speech, which is free from conflicts. lucid, captures the heart and is wholesome, as in a mirror, which is free from the coating of dust, transparent, charming to the mind and auspicious.



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**Explanation** : In this and the following two verses, Yudhiṣṭhira, in reply to Bhīma's speech, praises his speech. He compares Bhīma's speech to a mirror. If the mirror is clean, the objects are reflected well and as they are. Likewise the words of Bhīma are also lucid and attractive. In them his pure intellect is clearly reflectd.

**Grammatical Notes** : अपवर्जितविप्लवे = अपवर्जितः (avoided) विप्लवः यस्य यस्मिन्वा - applies to both speech and mirror (1) opposition to reasoning and proof (2) being covered with dirt or dust. शुचौ = (1) elegant, lucid and beautiful, (2) clean, transparant and charming ; हृदयग्राहिणि = हृदयं गृह्णाति इति, हृदयग्राही, तस्मिन् - attractive to the heart; मङ्गलास्पदे = source of auspiciousness ; विस्तरे - in extent, विस्तारो विग्रहो व्यासः स तु शब्दस्य विस्तरः॥ (अमरकोशः); आदर्शे=mirror; अभिदृश्यते = लिट् प्र पु ए of the root 'दृशिर् प्रेक्षणे' with the upasarga अभि.

## 11.2.3 Prose Order :

पदैः स्फुटता न अपाकृता अर्थगौरवं च न स्वीकृतम् (इति) न, गिरां पृथगर्थता रचिता; तथा क्वचित् (अपि) गिरां सामर्थ्यं च न अपोहितम् ॥२७॥

**Translation** : (Your) words do not fail to carry a clear sense, and it is not that the richness of meaning is not sustained. The words have been chosen so as to convey non - identical meanings and the power of expression of words has nowhere been neglected.

**Explanation** : Here the unique traits of Bhīma's speech are described. The words gave clearcut senses ; depth of meaning was attended to ; distinctness of sense of the different parts has been brought out and the power of expression of the words has nowhere been neglected. Thus his speech is a perfect piece of literary composition.



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Yudhiṣṭhira having known the nature of Bhīma, never intends rubbing him on the wrong side. Hence as is the technique in argumentation he would like to take the 'bull by its own horns', and compliments him for presenting his views well having no confounding meaning.

**Grammatical Notes :** पदैः = सुबन्तं च तिङन्तं च पदं तैः, (inflected forms of declinable bases) - by words ; स्फुटता= clearness of sense, perspicuity ; अर्थगौरवं = depth of meaning, सामर्थ्यं = the power to express a meaning or to convey a particular sense or connected meaning by mutual dependence and connection ; पृथगर्थता - the state of having a distinct meaning or absence of repetition.

## 11.2.4 Prose Order :

(किं च) बलात् उपपत्तिः उदाहृता अनुमानेन च आगमः न क्षत ईदृक् इदम् (वचनम्)। अनीदृगाशयः कः प्रसभं वक्तुं उपक्रमेत ॥२८॥

**Translation :** The arguments have been putforth with force. The conclusions arrived at are not opposed to scriptural authority. Who would commence to state categorically thus?

**Explanation :** Mallinātha comments बलात् as a बलं अश्रित्य. From his herioc spirit Bhīma has established that the right way is to exibit prowess. But while putting forth logic he never transcends the limits of the Vedas, or goes against the science of politics. Who else, other than Bhīma can make such a speech, that too instantaneously. Pointing out the merits of his speech, Yudhiṣṭhira initially complements Bhīma.

**Grammatical Notes :** बलात् = forcibly or it may mean बलमाश्रित्य taking your stand on heroic spirit, from a hero's standpoint. उपपत्तिः = by the force of logic, आगमः = the



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Vedas ; here, the authority of the vedas ; अनीदृगाशयः = one who has no intention like yours, or one who is without prowess ; वक्तुं-तुमन्नन्ताव्यय of the root 'वच्'; उपक्रमेत = विधिलिङ् प्र पु ए of the root - 'क्रमु पादविक्षेपे' with the upasarga उप.

## 11.2.5 Prose Order :

तथापि मे हृदयम् अवितृप्ततया निर्णयमेव धावति। विधेयेषु विशेषसंपदः सुखम् अवसाययितुं न क्षमाः ॥२६॥

**Translation :** Yet my mind, not being fully satisfied, is still looking for a decision only. As regards the matters to be undertaken there is a multitude of courses to be adopted which cannot be easily determined.

**Explanation :** Though the aim of primary duty is clearly visible, the various intricacies that are invlolved and necessary to carry them out are not that easy to decide. And hence, the decision making process gets delayed. Thus saying, Yudhiṣṭhira starts answering Bhīma's speech. It is true, as is said by Bhīma and Draupadī, that the enemies should be desroyed. That duty is clearly visible. But the decision to execute it cannot be taken all of a sudden. Proper thought is required in this matter.

**Grammtical Notes :** अवितृप्ततया = not fully satisfied ; विधेयेषु = things to be done. विशेषसंपदः = विशेषाणां particular policies to be followed सम्पदः the richness i.e., variety of ; अवसाययितुं = to make themselves intelligible ; धावति = लट् प्र पु ए of the root ' धावु गति शुद्धयोः '.

**Figure of Speech :** The figure of speech in this verse is काव्यलिङ्ग. If the meaning of one sentence is described as हेतु for another sentence it is काव्यलिङ्गं (हेतोः वाक्यपदार्थत्वे काव्यलिङ्गं उदाहृतम्).



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### 11.2.6 Prose Order :

सहसा क्रियां न विदधीत अविवेकः आपदां परं पदम् (हि) विमृश्यकारिणं गुणलुब्धाः सम्पदः स्वयमेव वृणते ॥३०॥

**Translation :** One should not do things hurriedly. Thoughtlessness is the chief cause of misfortune. Because fortune which is ever attached to merits, seek, naturally one who acts with due reflection or deliberation.

**Explanation :** In this verse agian Yudhiṣṭhira clarifies that before commencing any action there is need to take into consideration innumerable things. Nothing should be carried out precipitately or indisuesly. Without prior circumspection if one acts one shall have to face additional difficulties other than the usual ones. Onc can solve many hindrances and problems if he gives a proper thinking before he acts. Proper thinking helps one to encounter unexpected impediments and ensure prosperity. The first quarter of the verse is a popular saying of Bhāravi.

**Grammatical Notes :** सहसा = indisuesly suddenly, गुणलुब्धाः - coveting merits or attracted by merits ; विदधीत = विधिलिङ् प्र पु ए of the root 'डुधाञ् धारणपोषणयोः' with the upasarga वि ; वृणते = लट् प्र पु ब of the root 'वृङ् संभक्तौ'.

**Figure of Speech :** The figure of speech in this verse is अर्थान्तरन्यास, which defined as, सामान्यं वा विशेषो वा तदन्येन समर्थ्यते, when a particular statement is justified by the general or a general by the particular is अर्थान्तरन्यास.

### 11.2.7 Prose Order :

यः विधिबीजानि विवेकवारिणा अनुपालयन् अभिवर्षति सः लोकः (फलशालिनीं) शरदमिव फलशालिनीं क्रियां सदा अधितिष्ठति ॥३२॥

**Translation :** He who with an eye to the future



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waters his seeds of plans with the water of deliberation, invariably arrives at an action rich in results like a farmer who keeps watch (over his crop) arrives at an autumn which produces a rich crop. (for reaping rich harvest).

**Explanation :** As an answer to the question why at all one should care for circumspection and is not fruit available to those who with prowess rushes to do action? Yudhiṣṭhira says this. The success of the hasty is incidental like the killing of a crow with a palm fruit, but the success of the descriminating one is quite assured. लोकः शरदं इव - just as watering undergone by the world in the rainy season introduces an Autumn rich in crops, so the thought given over a plan inevitably leads to a successful action.

**Grammatical Notes :** विधिबीजानि = seeds of what is done or seeds of an undertaking ; विवेकवारिणा = water of deliberation ; अभिवर्षति = through wetting ; लट् प्र पु ए of the root - ' वृष सेचने ' with the upasarga अभि ; फलशालिनीं = फलेन शालते इति ताम् - qualifies both क्रियां and शरदम्. The word फल is श्लिष्ट ; it means (1) the attainment of the object desired ; (2) the fruit ; अधितिष्ठति = लट् प्र पु ए of the root 'ष्ठा गतिनिवृत्तौ' with the upasarga अधि meaning obtain with certainty. For the rule 'अधिशीङ्स्थासां कर्म', The roots स्था, शीङ् and आस् when preceded by the preposition governs the now (indicative of the acts on devoted by the root) in accusative case.

**Figure of Speech :** The figure in this verse is अतिशयोक्ति and उपमा.

## 11.2.8 Prose Order :

शुचिं श्रुतं वपुः भूषयति प्रशमः तस्य अलंक्रिया भवति। पराक्रमः प्रशमाभरणं (भवति) सः नयापदित सिद्धि भूषणः ॥३२॥



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**Translation :** Pure knowledge derived from scriptural study adorns the body. Self-control becomes its decoration, valour is the ornament of self-control. Valour has for its embellishment success brought on by right policy.

**Explanation :** Education through good tradition adorns the body and such a person becomes pure. Self possession becomes the embellishment for such traditional eduction, timely display of valour is the ornament of self - control. Otherwise no one cares about such a person. Success brought on by right policy is the ornament of valour. The purport of the verse is that success is to be achieved by sound policy, otherwise the success of an adventurous man becomes futile or useless. Similar idea is found in the Nitisataka of Bhartṛhari - शौर्यस्य वाक् संयमः।

**Grammatical Notes :** शुचि - pure, correct, being handed down in a proper way by tradition ; श्रुतं = श्रूयते इति - knowledge got by oral tradition ; नयापादितसिद्धिभूषणः = नयेन आपादिता, नयापादिता चासौ सिद्धिश्च, नयापादितसिद्धिः भूषणं यस्य सः.

**Figure of Speech :** The figure is एकावली here, since each preceeding one becomes the attribute of each succeeding one.

## 11.2.9 Prose Order :

मतिभेदतमस्तिरोहिते गहने कृत्यविधौ विवेकिनां सुकृतः परिशुद्ध आगमः दीप इव अर्थदर्शनं कुरुते ॥३३॥

**Translation :** With regard to the performance of duty hidden by darkness - like divergence of opinions (and therefore) difficult to grasp, authoritative scripture shows the things (to be one) to discriminating persons, like a lamp which is well placed and steadily burning shows the (real) appearance of things.



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**Explanation** : The lamp should be protected from wind etc when darkness is covered. Then it will show the real appearance of things. Likewise the correct and definite knowledge of the śāstras shows the way to thoughtful persons in difficult undertakings.

**Grammatical Notes** : मतिभेदतमस्तिरोहिते = मतेः भेदः मतिभेदः - divergence of opinion as regards the achievement of objects, तिरोहित = concealed by ; कृत्यविधौ= कृत्यस्यविधिस्तस्मिन् = in the matter of execution ; सुकृतः = acquired by careful study ; अर्थदर्शनम् = a vision of things ; कुरुते = लट् प्र पु ए of the root ' डुकृञ् करणे '.

**Figure of Speech** : The figure is simile based on puns (श्लिष्टोपमा)

## 11.2.10 Prose Order :

स्पृहणीयगुणैः महात्मभिः चरिते वर्त्मनि मनः यच्छतां विधिहेतुः आगसाम् अहेतुः विनिपातः अपि समुन्नतेः समः ॥३४॥

**Translation** : For those, who set their minds on conduct practised by exemplary people having enviable qualities, even the downfall caused by destiny and hence is no cause for blame, is equal to great prosperity.

**Explanation** : One should tread the path followed by great men who have examined thoroughly what ought to be done and what not. It is being observed in the world that even the people who act after due deliberation meet with downfall because of destiny. In such cases thes human effort is not blamed. If a well considered action fails due to fate, it is not destruction, but is equal to prosperity. In any case man should never sever from the path of effort.

**Grammatical Notes** : स्पृहणीयगुणैः = possessing virtues



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praised by people ; विधिहेतुः - विधिःहेतु यस्य - caused by adverse fate ; आगसां = of faults ; विनिपातः = a misfortune coming from gods. 'यत्ने कृते यदि न सिद्धयति कोऽत्र दोषः'

## 11.2.10 Prose Order :

जिगीषवः विजितक्रोधरयाः गरीयसीं फलनिष्पत्तिम् अदूषितायतीं विगणय्य पौरुषं शिवं औपयिकं नयन्ति ॥३५॥

**Translation :** Those, who wish to conquer, having overcome the impulse of their hot temper, and having well ascertained that the accomplishment of their desired end will be very great and will have no adverse future, employ valour as a promising means.

**Explanation :** Those who want to be victorious, will overcome the force of anger first. Then they can hope for the certainty of fruit. After this they shall combine human effort and other useful means. The intention is that before starting an action they shall examine the certainity of result, the possibility of dangers, doubtfulness of obtaining result etc and then adopt favourable means. Kamanda cautions that an itelligent man should not undertake a work which is fruitless, full of danger, of a doubtful end which produces a ceaseless enmity.

**Grammatical Notes :** जिगीषवः = kings desirous of victory, जेतुं इच्छवः desiderative form (इच्छार्थक); अदूषितायतीं दूषिता आयतिर्यस्याः सा दूषितायतिः, न दूषितायातिः, ताम् - no adverse future ; औपयिकं = उपाय एव, औपयिकः, तम् - means; नयन्ति = लट् प्र पु ए of the root ' णीञ् प्रापणे'.

## 11.2.12 Prose Order :

उदेतुं इच्छता पुरः रोषमयं तिमिरं धिया अपनेयम्। अंशुमता अपि प्रभया निशाकृतं तमः अविभिद्य न उदीयत ॥३६॥



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**Translation** : One who desires to rise, the darkness of anger must first be dispelled by (the light of) his intellect. Even the sun does not rise without having dispersed through his light (rays) the darkness caused by night.

**Explanation** : One should remove the veil that covers the intellect in the form of anger in order to attain to prosperity For, anger does take away the descriminatory faculty from him.

**Grammatical Notes** : उद्देतुम् = to grow; रोषमयं - born of anger, here मय (ट्) has the sense of identity or तादात्म्यं; अपनेयं = must be dispelled; अंशुमता = by the sun; अविभिद्य = without dispelling; उदीयते = कर्मणि लट् प्र पु ए of the root 'इण् गतौ' with the upasarga उत्.

## 11.2.13 Prose Order :

बलवान् अपि यः कोपजन्मनः तमसः अभिभवं न रुणद्धि स क्षयपक्ष ऐन्दवीः कला इव सकलाः शक्तिसंपदः हन्ति ॥३६॥

**Translation** : A king, who, although powerful, does not prevent the attack of delusion born of anger, destroys all the kingly powers, like the dark half (of a month) destroys all the digits of the moon.

**Explanation** : Anger contaminates the intellect by covering it. It swallows first the intellect and then the entire regal expedients. Therefore one should keep ourself away from anger. प्रभुशक्ति, मन्त्रशक्ति and उत्साहशक्ति are the three kingly powers. As the anger is considered to be the cause of one's destruction, Mallinātha, remarks that like the strength of the thighs of a blind man, the super human strength of an angry man is useless. Ex. : किमरिभिः क्रोधोऽस्ति चेद्देहिनाम् (Nitisatakam of Bhartrahari).



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**Grammatical Notes :** तमसः - caused by the darkness of ignorance; अभिभवं = attack, क्षयपक्षे = कृष्णपक्षे; रुणद्धिः - लट् प्र पु. ए of the root - 'रुधिर् आवरणे'.

**Figure of Speech :** The figure in this verse is पूर्णोपमा।

## 11.2.14 Prose Order :

यः समवृत्तिः (सन्) समये मार्दवम् उपैति, तिग्मतां च तनोति, स मेदिनीपतिः विवस्वानिव ओजसा लोकम् अधितिष्ठति ॥३८॥

**Translation :** The king, who maintains an even conduct, assumes mildness and displays fierceness as the occasion requires, overpowers the world by his radiant power, like the sun, by his lustre.

**Explanation :** The poet has equalised the king and the sun after pointing out the comparison. The lustre of the sun will be in accordance with the various seasons; it will not be either too mild or too fierce. In the same way a king maintains his conduct as per the necessity of time shall rule the whole world.

**Grammatical Notes :** समवृत्तिः = whose behaviour is equal, not too much mild or severe; तिग्मतां = severity; उपैति = लट् प्र पु ए of the root 'इण् गतौ' with the upasarga उप; तनोति = लट् प्र पु ए of the root 'ष्ठा गतिनिवृत्तौ' with the upasarga अधि.

**Figure of Speech :** उपमा is the figure of speech in this verse.

## 11.2.15 Prose Order :

श्रीयां चिराय परिग्रहः क्व दुष्टेन्द्रियवाजिवश्यता च क्व (हि) शरदभ्रचलाः श्रियः चंलेन्द्रियैः असुरक्षाः ॥३९॥



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**Translation :** Where is the possession of riches for a long time and where is the control over the horse-like vile senses ? For riches, which are fickle like the autumnal clouds and full of pretexts cannot be easily preserved by those whose senses are unsteady.

**Explanation :** One who has his senses under control only preserve the earned wealth for a long time. Wealth cannot remain in a person whose senses, like a wicked horse, are not controlled. Kautilya claims that the whole work, Arthaśāstra is meant for achieving control over senses. (कृत्स्नं हि इदं शास्त्रं इन्द्रियजयः). The fortune forsakes the man who is the slave of passions. Hence the control of one's senses is very important.

**Grammatical Notes :** दुष्टेन्द्रियवाजिवश्यता :- control of wicked horse like senses. The senses are compared to the horses; In the Bhagavadgita also, the senses are likened to horses. शरदभ्रचलाः = fickle clouds of autumn; बहुच्छलाः = बहूनि छलानि यासां - which slip away through various pretexts; चलेन्द्रियैः - चलानि इन्द्रियाणि येषां तैः = by those whose senses are unsteady; असुरक्षा = सुष्ठु रक्ष्यन्ते इति सुरक्षाः, न सुरक्षाः - impossible to retain (protect).

**Figure of Speech :** The figure of speech in this verse is काव्यलिङ्ग।

## 11.2.15 Prose Order :

उपात्तरंहसः मनसः असामयिकं क्षोभं वितन्वता भवता (पुरा) धीरतया अधिरीकृतः अपां पतिः (अधुना) किम् उच्चकैः क्रियते ॥४०॥

**Translation :** Why do you, who (previously) surpassed the lord of waters i.e., ocean by your being unperturbed, (now) raise the ocean to superior rank by manifesting



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untimely agitation of a stirred up mind.

**Explanation** : Bhīma has surpassed the ocean by his courage and majesty. "विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः" - remaining unperturbed even when there is reason for it is courage But now without any reason stirring up your mind you have made the ocean superior; this is not appropriate - advises Yudhiṣṭhira and indirectly consumes him.

**Grammatical Notes** : उपात्तरंहसः - which has taken on speed; असामयिकं = untimely; धीरतया = through calmness; (comage) अधरीकृतः = despised; क्रियते = कर्मणि लट् प्र पु ए of the root 'डुकृञ् करणे'.

**Figure of Speech:** The figure in this verse is काव्यलिङ्ग.

## 11.2.17 Prose Order :

ये श्रुतम् अधिगम्य अपि शरीरजन्मनः रिपून् न विनयन्ते ते अचिराय संपदां चापलाश्रयम् अयशः जनयन्ति खलु ॥४२॥

**Translation** : Those, indeed, who even after having studied the authoritative scriptures do not (know how to) check the enemies born of their bodies, soon bring infancy caused by their fickleness to the royal fortune.

**Explanation** : The ficklness of the fortune is owing to the fault of the man with whom it resides and not its own. And the fortune remains with him who has conquered all the six internal enemies.

**Grammatical Notes** : अधिगम्यापि - even after knowing; श्रुतम् - 'śāstraic knowledge'; शरीरजन्मनः - internal enemies. The internal enemies of a man are six in number viz - काम, क्रोध, लोभ, मोह, मद and मात्सर्य; विनयन्ते = लट् प्र पु ए of the root णीञ् प्रापणे with the upasarga वि.



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### 11.2.18 Prose Order :

अतिपातितकालसाधना स्वशरीरेन्द्रियवर्गतापनी अक्षमा भवन्तं जनवत् नयसिद्धेः अपनेतुं न अर्हति ॥४२॥

**Translation :** Anger, which makes one transgress proper time and means which inflames one's body and the group of senses, should not have the power to drift your away, like an ordinary man from success which could be achieved by a sound policy.

**Explanation :** There does not come out any good result except pain from the untimely anger. Impatience will only hurt a person and lead him away from success.

**Grammatical Notes :** अतिपातितकालसाधना = making one transgress time and means; स्वशरीरेन्द्रियवर्गतापनी = शरीरं च इन्द्रियाणि च, शरीरेन्द्रियाणां वर्गः, स्वस्य शरीरेन्द्रियवर्गः, स्वशरीरेन्द्रियवर्गं तापयतीति - inflames one's body and the group of senses; नयसिद्धेः = नयेन साध्या सिद्धिः - success to be achieved by sound policy; अर्हति = लट् प्र. पु ए of the root 'अर्ह पूजायां'.

### 11.2.18 Prose Order :

आयतेः भृशम् उपकारकं भूरिणः कर्मफलस्य प्रसवः अनपायि द्विषां निबर्हणं तितिक्षासमं साधनं न अस्ति ॥४३॥

**Translation :** There does not exist any other great means equal to forgiveness which is highly conducive to future (prosperity), which is a source of great success of action, and which is an unfailing destroyer of enemies.

**Explanation :** Patience is the sure means to success and its nature is well mentioned in the verse. क्षान्तिश्चेत् कवचेनकिं (Nitisatāka of Bhartṛhari)

**Grammatical Notes :** आयतेः - for bright future; उपकारकं = favourable; भूरिणः = great; प्रसवः = प्रसूयते अनेनेति



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- source; अनपायि = unfailing; निबर्हणम् = destroyer; तितिक्षासमं = equal to forgiveness.

**Figure of Speech :** व्यतिरेक is the figure in this verse. & superiority of upameya over upamana gives rise to the figure of speech.

## 11.2.20 Prose Order :

सहजस्नेहनिबद्धचेतसः मानभृतां प्रथमे वृष्णयः प्रणतिप्रवणान् नः विहाय सुयोधनं सदा न प्रणमन्ति ॥४४॥

**Translation :** The Yādavas, the foremost among those possessed of self - respect and whose minds are linked to us by (the ties of) natural affection ; will not always bow to sugodhana, leaving us who are ever inclined to salute them.

**Explanation :** The Yadavas may be with Duryodhana at the moment. But they do have natural affection towards us. We too have great respect for them. Apart from this they are of people with great self - respect. Duryodhana is even more proud and hence does not possess respect for them. Hence in course of time the Yadavas give up their freindhsip with Duryodhana. As a result there will not be anything that is not within our reach. Thus Yudhiṣṭhira justifies the waiting for an opportune time.

**Grammatical Notes :** सहजस्नेहनिबद्धचेतसः whose minds are bound ( to us ) by natural affection. प्रणतिप्रवणान् = inclined to bow down ; वृष्णयः = the descendants of Vrsni i.e., the Yadavas ; प्रणमन्ति = लट् प्र पु ब of the root ' णमु प्रह्वत्वे शब्दे च ' with the upasarga प्र.

**Figure of Speech:** काव्यलिङ्ग is the figure in this verse.



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## 11.2.21 Prose Order :

एषां (वृष्णीनां) ये सहजा सुहृदः तथा इतरे मतं न विलङ्घयति ते आत्मसिद्धये धृतराष्ट्रात्मजं विनयादिव यापयन्ति ॥४५॥

**Translation :** The allies, natural and otherwise (of the Yādavas) who never betray them, acting favourably towards the son of Dhṛtarāṣṭra in order to gain their ends, allow him to pass time on that suppostition.

**Explanation :** The natural allies those others who never go contrary to their wishes, may, at present be with Duryodhana. But it is only for the sake of their own survival. But in time of necessity, they will side with the Vṛṣṇi. Hence we need not worry, people will always be with the genuine rulers.

**Grammatical Notes :** सहजाः = friends by birth, तथा इतरे = allies made for time being ; मतम् = side, opinion ; आत्मसिद्धये = for their own sake or life ; विलङ्घयन्ति = णिजन्त लट् प्र पु ब of the root 'लिघि गतौ' with upasarga वि. यापयन्ति = णिजन्त लट् प्र पु ए of the root 'या प्रापणे'.

## 11.2.22 Prose Order :

कृतावधेः तस्य भवता कृतः अभियोगः इमान् महीभुजः हरिदश्वः कमलाकरान् इव समुत्पतन् प्रविघाटयिता ॥४६॥

**Translation :** An attack made by you on him for whom a term has been fixed by agreement will detach those kings from him just like the sun does separate (the petals of) lotuses just on rising.

**Explanation :** The Vṛṣṇis and their allies will come to us if the war is waged on the expiry of the time limit ; Duryodhana will become weak. Our attack will make Vṛṣṇis and their allies to desert Duryodhana.



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**Grammatical Notes :** कृतावधेः - कृतः अवधिःयेन तस्य - fixed time limit ; अभियोगः = a fresh attack ; हरिदश्वः = हरितः अश्वा यस्य = sun, प्रविघाटयिता = णिजन्त लुट् प्र पु ए of the root 'घति चेष्टायां' with the upasargas प्र and विः.

**Figure of Speech :** उपमा is the figure in this verse.

## 11.2.23 Prose Order :

मदोद्धतः स नृपतीन् विलङ्घयन् उपजापसहान् विधाता। जनः अपि अधः क्रियां न सहते, लोकाधिकधाम राजकं किमु ॥४७॥

**Translation :** He, being inflated with vanity and by insulting the other kings, will make them fit for being split up. Even an ordinary person does not bear the insult, then what to say in the case of great multitude of kings possessed of extraordinary prowess.

**Explanation :** He clarifies how the Vṛṣṇi's and their allies sides with them. The means is 'bheda'. The haughty Duryodhana is bound to insult many kings. Such kings are unhappy over him and are waiting for an opportunity to take revenge on him. They will desert him at an appropriate time and extend their support to us. So we are not supposed to precipitate a war before the expiry of the argument.

**Grammatical Notes** : उपजापसहान् = those fit for being secretly talked into defection ; 'समौ भेदोपजापौ' इत्यमरः ; मदोद्धतः = मदेन उद्धतः = elated with vanity or haughty ; अधःक्रियां = insult ; सहते = लट् प्र पु ए of the root 'षह मर्षणे' ; लोकाधिकधाम = possessing extraordinary prowess ; राजकं = the group of kings ; विधाता = लट् प्र पु ए of the root 'डुधाञ् धारणपोषणयोः'.

## 11.2.24 Prose Order :

असमापितकृत्यसंपदां अभिमानशालिनां विभूतयः तावता विनयेन हतवेगं मदं उत्तम्भयितुं प्रभवन्ति ।।४८।।



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**Translation** : The prosperity of proud persons, who have not finished their undertaken tasks, is capable of increasing their insolence with its velocity focibly checked by that much humility (for a while).

**Explanation** : It may by recalled that Duryodhana has the vassal Kings as friends, as per the report of the Vanecara. This being the stituation how can Duryodhana consider insulting them ? Yudhisṭhira explains that the pride of Duryodhana will make him to offend the Kings. This is because he has not done all that is necessary to be done. If he is humble it is only a pretext and such a pretentions humility can check the arrogance only for a while. The prosperity of such persons will increase their haughtiness. The riches pollute a wicked man in every way.

**Grammatical Notes** : असमापितकृत्यसंपदाम् = कृत्यानां संपदः; न समापिताः असमापिताः कृत्यसंपदः यैः, ते, those who have not finished their undertaken tasks ; अभिमानशालिनां = puffed up with conceit ; उत्तंभयितुम् = to excite, to rouse up.

## 11.2.25 Prose Order :

मदमानसमुद्धतं नृपं मूढता नियमेन न वियुंक्ते, अतिमूढः नयात् उदस्यते, नयहीनात् जनः अपरज्यते ॥४६॥

**Translation** : Impudence does not leave as a rule, a King, who is inflated with pride and conceit. (A King) who is extemely impudent swerves from the path of right conduct and one not following the right course of conduct is disliked by the people.

**Explanation** : A King with pride and conceit will never allow scope for reasoning and remains ever impudent. One who is impudent is thrown off from the path of right policy and such a King will not either be loved by the



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people or supported by them.

**Grammatical Notes :** मदमानसमुद्धतं = मदश्च मानश्च मदमानौ, मदमानाभ्यां समुद्धतः, तं - one who is puffed up with arrogance and conceit ; वियुंक्ते = लट् प्र पु ए of the root 'युजिर् योगे' with the upasarga वि leave ; उदस्यते = कर्मणि लट् प्र पु ए of the root 'असु क्षेपणे' with the upasarga उत thrown away अपरज्यते = कर्मणि लट् प्र पु ए of the root 'रञ्ज रागे' with the upasarga अप - becomes disaffectionate.

**The Figure of Speech :** कारणमाला is the figure in this verse.

## 11.2.26 Prose Order :

अपरागसमीरणेरितः क्रमशीर्णाकुलमूलसंततिः रिपुः महान् अपि तरुवत् सहिष्णुना उन्मूलयितुं सुकरः ॥५०॥

**Translation :** Shaken by the wind of discontent and having the fundamentals (prowess) gradually estranged, even a great enemy can be easily pushed down by somebody who has patience, like a tree whose far - spreading roots have become loose and shaky.

**Explanation :** One should patiently wait for the right time and then conquer the enemy. One shall wait till the ministers, and other freinds are gradually estranged from the enemy King. Then he can be easily defeated - thus Yudhisthira asserts the value of patience.

**Grammatical Notes :** अपरागसमीरणेरितः = shaken by wind - like disaffection ; क्रमशीर्णाकुलमूलसन्ततिः = शीर्णा चासौ आकुला च शीर्णाकुला, क्रमेण शीर्णाकुला क्रमशीर्णाकुला, क्रमशीर्णाकुला मूलसन्ततिः यस्य सः = 1. gradually scattered ministers, subjects and relations, 2. gradually scattered roots. सुकरः = सुखेन कर्तुं शक्यः - easily done.



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**Figure of Speech :** संकर is the figue in this verse as there is the blend of उपमा and श्लेष।

## 11.2.27 Prose Order :

अन्तःप्रकृतिप्रकोपजः विग्रहः अणुः अपि प्रभुं उपहन्ति। तरुशाखान्तनिघर्षजः अनलः अखिलं भूधरं हिनस्ति हि ॥५२॥

**Translation :** Even a small enmity arising from an outburst of anger of persons belonging to the inner circle ruins a King. For a fire produced by the friction of the tips of branches destroys the whole mountain.

**Explanation :** If there arises a conflict among the ministers, there is problem for the King. However small may be the conflict the resultant effect is awful. Though it is a spark which is produced by the friction of the tips of branches, it destroys the whole mountain.

**Grammatical Notes :** अन्तःप्रकृतिकोपजः = अन्तः प्रकृतीनां प्रकोपः ; अन्तःप्रकृतिकोपात् जातः - originating from the aversion of internal people (ministers) who are near (to the King), उपहन्ति = लट् प्र पु ए of the root 'हन हिंसागत्योः' with the upasarga उप ; तरुशाखन्तनिघर्षजः=originated from the rubbing together of the two tips of branches ; हिनस्ति=लट् प्र पु ए of the root 'हिंसि हिंसायां'.

**Figure of Speech :** दृष्टान्त is the figure in this verse.

## 11.2.28 Prose Order :

विनयप्रमथिनः द्विषः समुन्नतीं मतिमान् उपेक्षेत। तादृक् अन्तरे सुजयः हि अविनीतसंपदः विपदन्ताः ॥५२॥

**Translation :** A sensible man may disregard the rise of an enemy who abandons discipline. Such an enemy can certainly be defeated in a weak spot. For surely the prosperiy



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of an ill - behaved arrogant person has misery for its end.

**Explanation :** The growth of an indisciplined enemy can be ignored. A shrewd person will not take it into account as in such a person, there shall be weakness somewhere. It is not difficult to conquer him through that weakness. Moreover, the prosperity attained by an ill - behaved arrogant person will not last for long. It will end in disaster.

**Grammatical Notes :** विनयप्रमाथिनः = विनयं प्रमथ्नातीति तस्य - indisciplined ; सुजयः = who can be defeated easily. अन्तर - a weak point ; अविनीतसम्पदः = the fortune of an indisciplined one ; विपदन्ताः = having disaster as its end. समुपेक्षेत = विधिर्लिङ् प्र पु ए of the root 'ईक्ष दर्शनां - कनयोः' with upasargas सम् and उप.

**Figure of Speech :** The figure of speech in this verse is अर्थान्तरन्यास.

## 11.2.29 Prose Order :

लघुवृत्तितया बहिः अन्त च भिदां गतं नृपस्य मंडलम् अनन्तरः आपगारयः शिथिलं कूलम् इव अभिभूय हरति ॥५३॥

**Translation :** A neighbouring King attacks and seizes the kings dominion, which has become divided internally and (isolated) externally due to his ill behaviour (towards them) like the current of a river overruns and sweeps away its loose bank broken through inside and outside.

**Explanation :** The reason for the internal conflict in the circle of the seven constituents of a kingdom, friends and ministers etc is the ill behaviour of the king. They will be divided and the enmity is destroyed because of internal conflcit. At this juncture the invading King can loot everything. They will be swept away like the loosened bank of a river is by the strong current. He cannot withstand the enemy. with these



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words, Yudhisthira concludes his consoling words.

**Grammatical Notes :** लघुवृत्तितया - owing to his own meanness ; बहिः - friendly Kings of neighbouring countries ; अन्तः = ministers, subjects etc ; अनन्तरः = A neighbouring King ambitious of conquest ; भिदां - estrangement ; splitting; आपगारयः - current of a river ; अभिभूय = having attacked; हरति = लट् प्र पु ए of the root 'हृञ् हरणे'

**Figure of Speech :** उपमा is the figure in this verse.

## 11.2.30 Prose Order :

इति आकुलम् अर्जुनाग्रजं नयवर्त्म अनाकुलम् अनुशासंत तं पराशरात्मजः स्वयम् अभिवाञ्छितः अर्थ अभीयाय ॥५४॥

**Translation :** While he was thus instructing in clear terms the elder brother of Arjuna who was agitated at heart, in the path of right political conduct, came the son of Parāśara as if he was himself the desired object.

**Explanation :** While Yudhiṣṭhira was explaining in unmistakable term the right line of policy to Bhīma who was agitated at heart, there came the sage Vedavyāsa. His coming was just like the arrival of Yudhiṣṭhira's desried object - exaggerates the poet.

**Grammatical Notes :** आकुलम् = agitated at heart due to the insults of enemies ; अनाकुलं = आकुलं न भवति यथा तथा = without confusion ; पराशरात्मजः = Vedavyāsa, अभीयाय = लट् प्र पु ए of the root 'इण् गतौ' with the upasarga अभि.

**Figure of Speech :** The figure of speech in this verse is उत्प्रेक्षा।

## 11.2.31 Prose Order :

मधुरैः निरीक्षितैः अवशानि तिर्यञ्चि शमं लम्भयन् परितः एनसं



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दहनविलोकनक्षमं पटु धाम बिभ्रत ॥५५॥

**Translation** : Making even the wild creatures peaceful with his gentle looks, spreading a blazing radiance around, which is capable of burning the sins and yet can be buring the sins and yet can be gazed at (the sage was seen).

**Explanation** : In this and the ensuing verse there is the description of the sage Vyāsa. His very look which is gentle makes even the savage animals to get a peaceful disposition. The spreading blazing radiance destroys the sin. Yet he is capable of being looked at.

**Grammatical Notes** : मधुरैः - pleasing ; अवशानि - of uncontrolled nature ; पठ = blazing ; एनसां दहनं - capable of burning sin. विलोकनक्षमम् = विलोकनस्य क्षमम् - which can be gazed at.

## 11.2.32 Prose Order :

सहसा उपगतः तपसां सूतिः आपदां असूतिः स मुनिः वपुष्मान् पुण्य-संचय इव जगतीभुजा सविस्मयं ददृशे ॥५६॥

**Translation** : That sage, who came unexpectedly, who was the source of asceticism and a remover of disasters was seen by the King with wonder as though the heap of merits had become embodied.

**Explanation** : The sage's arrival was an unexpected one. Yet it was most gratifying to Yudhiṣṭhira. Hence the sage, for him, looks like the source of asceticism and a remover of disaster and the embodied heap of merits. He looks at the sage with wonder and joy.

**Grammatical Notes** : सूतिः = source ; असूतिः = non - source; ददृशें - कर्मणि लट् प्र पु ए of the root 'दृशिर् प्रेक्षणे'.



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## 11.2.33 Prose Order :

अथ उच्चकैः परार्ध्यात् आसनतः उद्यन् धृतारुणवल्कलाग्रः स (नृपः) कीर्णाकपिशांशुजालः सुमेरोः शृङ्गात् उद्यन् तिग्मरश्मिः इव रराज ॥५७॥

**Translation :** Then, rising from his lofty and magnificent seat, the reddish ends of his garment made out of bark swaying, he (Yudhiṣṭhira), shone like the sun rising from the peak of sumeru mountain with the mass of his rosy rays spread all around.

**Explanation :** Yudhiṣṭhira received the sage with great reverence and the description of the receiving King is made by the poet beautifully.

**Grammatical Notes:** परार्ध्यात् = magnificent ; तिग्मराशिः=sun ; रराज = लिट् प्र पु ए of the root 'राजृ दीप्तौ'.

## 11.2.34 Prose Order :

स अवहितहृदयः (सन्) ऋषिप्रवरे ऋषिवत् गुरूपदिष्टाम् अर्हां विधाय पश्चात् तदनुमतं आसनं प्रशमः श्रुतं इव अलंचकार ॥५७॥

**Translation :** The King, having offered worship to him befitting a sage he being, worthiest of ascetics, as directed by his spriritual guide, graced his seat (again) being asked to occupy it by him, like tranquility graces the study of the śāstras.

**Explanation :** Yudhiṣṭhira after having offered suitable worship to the sage, seated again with the permission of the sage. Tranquility adorns learning of śāstras and knowledge shinesforth when peace abides. Yudhiṣṭhira, adorned with virtue of tranquility was like an embellishment to knowledge.

**Grammatical Notes :** अवहितहृदयः = having an attentive mind ; ऋषिवत् - befitting to a sage ; प्रशमः = tranquility ; श्रुतम्=the study of the authoritative scriptures.

**Figure of Speech :** उपमा is the figure in this verse.



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### 11.2.35 Prose Order :

व्यक्तोदितस्मितमयूखविभासितोष्टः विकीर्णधाम्नः मुनेः अभिमुखः तिष्ठन् स इद्धम् अंशुजालं तन्वन्तं गुरुम् अभितः (तिष्ठतः) सकलस्य शशांकमूर्तेः लक्ष्मी उवाह ॥५६॥

**Translation :** He, (Yudhisṭhira) with his lips shining by the rays of a smile distinctly visible and setting in front of the sage spreading his lustre around, bore the beauty of the full moon risen opposite to Jupiter spreading a bright flood of rays (light).

**Explanation :** The description of Yudhisṭhira who was with the sage with devotion and reverence, is given here.

**Grammatical Notes :** विकीर्णधाम्नः = whose lustre is spread ; इद्धम् = brilliant ; तन्वन्तम् - diffusing ; उवाह = possessed ; लिट् प्र पु ए of the root ' वह प्रापणे '.

**Figure of Speech :** The figure of speech in this verse is निदर्शना.

## 11.3. NOTE ON METRE

**11.3.1** Except the last three verses in the text all the rest one in Viyoginī metre. and it has been explained and illustrated in the lesson 10.1.1.

**11.3.2** The fifty seventh verse in the text is in उपेन्द्रवज्रा metre There are in this one four quarters with eleven syllables each consisting of जगण, तगण, जगण, and two गुरु syllables स is defined as उपेन्द्रवज्रा जतजास्ततो गौ।

**11.3.3.** The fifty eighth verse is in पुष्पिताग्रा metre This is अर्धसमवृत्त The first and third Quarter lave Twelve syllables consisting of नगण, नगण, रगण, यगण and The second and fourth Quarters have thirteen



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syllables. It is defined as अयुजि नयुगरेफतो यकारो । युजि तु न जाजरगाश्च पुष्पिताग्रा ।

**11.3.4** The fifty ninth verse is in वसन्ततिलका metre - It has four Quarters of 14 syllables each consisting of तगण, भगण, जगण, जगण and two गुरु syllables.

## 11.4 EXERCISES

### 11.4.1 भाषान्तरं कुरुत।

1 स्फुटता न पदैरपाकृता ................ (2:27)
2 उपपत्तिरुदाहृता ................ (2:28)
3 सहसा विदधीत न क्रियां ................ (2:30)
4 शुचि भूषयति श्रुतं ................ (2:32)
5 स्पृहणीयगुणैर्महात्मभिः ................ (2:34)
6 बलवानपि कोपजन्मन ................ (2:37)
7 किमसामयिकं वितन्वता ................ (2:40)
8 उपकारकमायतेर्भृशम् ................ (2:43)
9 अपरागसमीरणेरितः ................ (2:50)

### 11.4.2 ससंदर्भं व्याख्यात।

1 विमला तव विस्तरे गिरां मतिरादर्श इवाभिदृश्यते (2:26)
2 मे हृदयं निर्णयमेव धावति। (2:27)
3 कुरुते दीप इवार्थदर्शनम्। (2:33)
4 स विवस्वानिव मेदिनीपतिः (2:38)
5 हि बहुच्छलाः श्रियः । (2:39)
6 नयसिद्धेरपनेतुमर्हसि । (2:42)
7 हरिदश्वः कमलाकरानिव । (2:46)
8 शृङ्गात्सुमेरोरिव तिग्मरश्मिः । (2:57)

### 11.4.3

1 धर्मराजस्य राजनीतिकौशलमधिकृत्य प्रबन्धमेकं लिखत

ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುವಿ/ಸಿಪಾವಿ/4/411/2005-06/09-1-2006
ಮುದ್ರಕರು : ಗುಡ್‌ಟಚ್ ಪ್ರಿಂಟರ್ಸ್, ಮೈಸೂರು - 570 012 ಪ್ರತಿಗಳು: 500
ಕಾಗದ : ಒಳಪುಟ 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ಎಂ.ಓ.ಎಂ.
ಮುಖಪುಟ 170 ಜಿ.ಎಸ್.ಎಂ., ಇಂಡಿಯನ್ ಆರ್ಟ್ ಕಾರ್ಡ್

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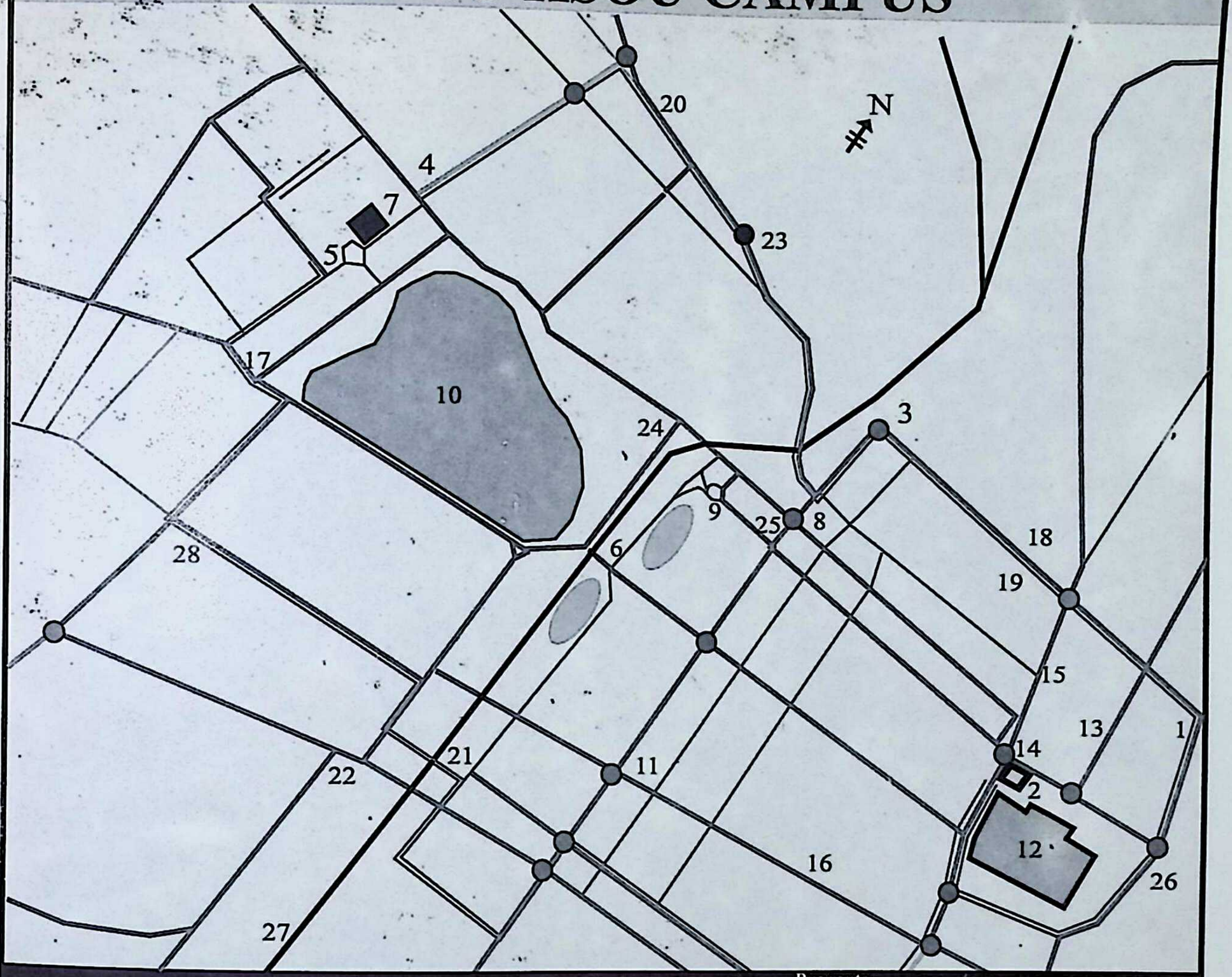
# WAY TO KSOU CAMPUS




1. Suburban Bus Stand
2. City Bus Stand
3. Railway Station
4. St. Joseph's School
5. Manasagangotri Canteen
6. Crowford Hall
7. K.S.O.U
8. Metropole Circle
9. DC Office
10. Kukkarahalli Tank
11. Ramaswamy Circle
12. Mysore Palace
13. Town Hall
14. K.R. Hospital
15. Sayyaji Rao Road
16. Chamaraja Double Rd
17. University Guest House
18. Medical College
19. K.R. Hospital
20. KRS Road
21. Law Courts
22. Apollo Hospital
23. Akashvani Circle
24. Kalamandira
25. Maharani's College
26. Hardinge Circle
27. Railway Track
28. Saraswatipura 14 Main

| From | To | City Bus Number |
|---|---|---|
| 1. Suburban Bus Stand (SBS) | 7. KSOU | 130, 136, 266, 267, 268 |
| 2. City Bus Stand (CBS) | 7. KSOU | 129, 130, 136, 267, 268 |
| 3. Railway Station (Rail. Stn) | 7. KSOU | 130, 136, 266, 267, 268 |
| 7. KSOU / 4. St. Joseph's School | 1. SBS / 2. CBS / 3. Rail. Stn | 129, 266, 267, 268, 270 |
| 7. KSOU / 5. Manasagangotri Canteen | 1. SBS / 2. CBS / 3. Rail. Stn | 129 |
| 7. KSOU / 5. Manasagangotri Canteen | 2. City Bus Stop | 129, 130, |

To reach KSOU by bus no. 129 & 130 alight at Manasagangothri canteen stop. By all other buses, alight at St Joseph's School. Prepaid auto:From SBS - Rs. 25/- From Rail Stn: Rs. 20/- .

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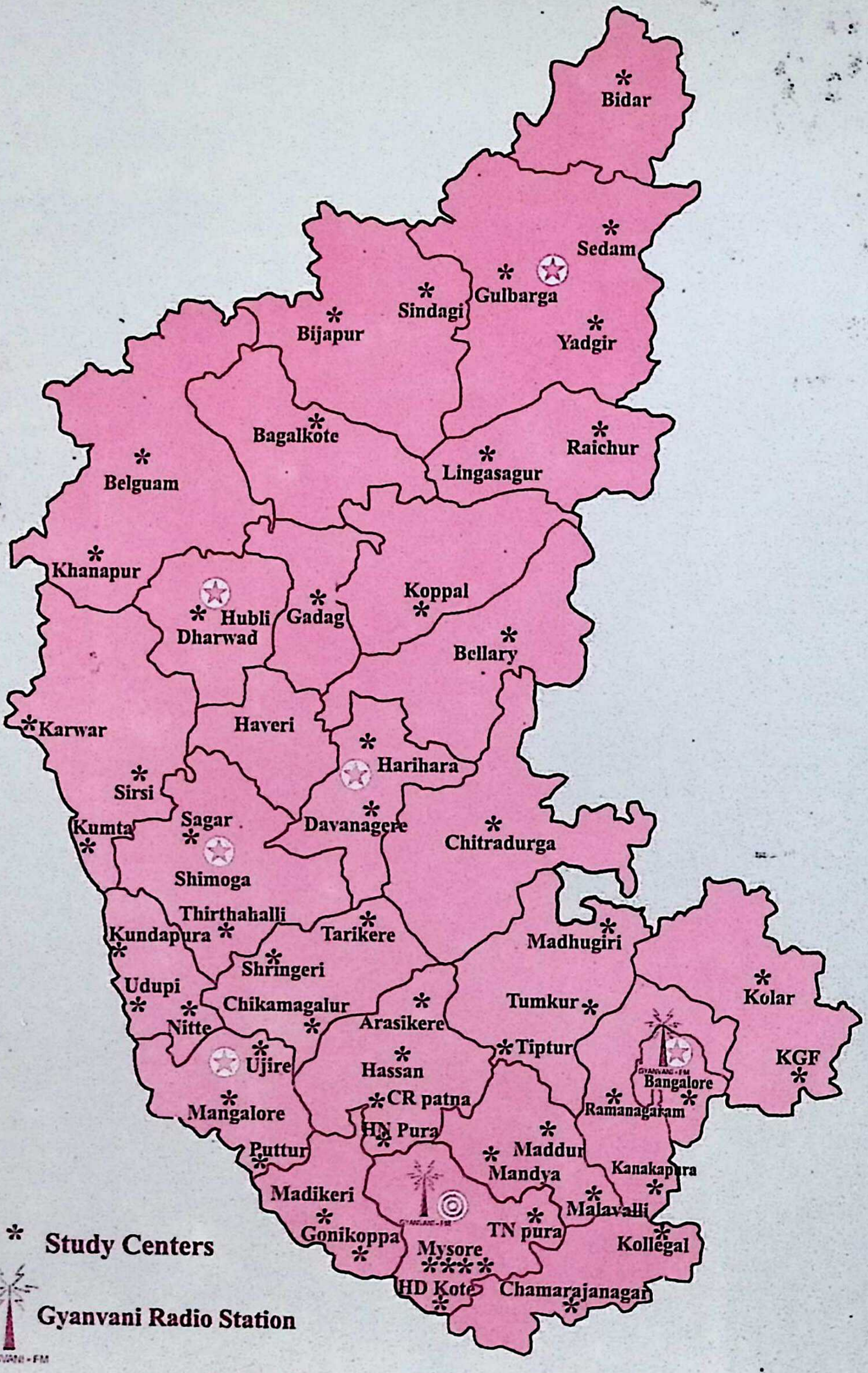


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